EDUCATION BASED ON ISLAMIC VALUES: IMPERATIVES AND IMPLICATIONS

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For M. Umar Chaudhry
with best wishes
and Eid greetings
from the author

Baloch

21 Ramazan 1421
18 December 2000

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CONTENTS

Preface i
Foreword iii

PART - I: THE PROPOSITION

Introduction 3-6
Chapter-I The Need for Educational Reconstruction. 7-15
Chapter-II Values as Guiding Principles. 16-26
Chapter-III Education of Teachers 27-40
Chapter-IV The Curriculum. 41-74
References and Annotations 75-78

PART-II: THE PERSPECTIVE

Appendix-I The Concepts and Criteria underlined in the Quran for the 'Book' that Guides and Educates. 81-108
Appendix-II The Initial Momentum. 109-113
Appendix-III Education in Maghrib: Andalus and N.W.Africa. 114-118
Appendix-IV Educational Thought in Mid-East, Iran and Central Asia. 119-125
Appendix-V Education in the Indo-Muslim Society. 126-152

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The author Prof. Dr. N. A. Baloch had his Masters of Arts and Law degrees from Aligarh University, and Masters and Doctorate degrees in Education from Columbia University, New York. As Professor of Education, he established Education Department at the University of Sindh, which became the first Graduate Department of Education in Pakistan. Later, he developed it into Institute of Education and Research. Dr. Baloch declined all offers to serve abroad, and stayed on for long years to serve the country. He participated in educational conferences, symposia and seminars in Pakistan and abroad(UNESCO), served as Vice Chancellor of Sindh University, and as the first Vice Chancellor of Islamic University, Islamabad. Prof. Dr. Baloch has been advocating educational change in Pakistan to develop a truly national system of education.

PREFACE

Improvement of education in Pakistan has remained neglected. Extensive reforms are contemplated, but seldom carried out. The failure is rationalised apologetically. It is argued that the required funds are not available to carry out reforms. And yet, no effort is made to arrest indiscipline and chaos in the system due to sheer administrative failure.

Often the system itself is blamed for being a continuation of the colonial system, and yet it is not ascertained which specific changes are needed to make it 'national' in character. The remedy is seen in its replacement with an 'Islamic System', but the imperatives of Islamic System are not studied or understood.

The presentation in the pages to come, though inadequate, is intended to bring about an awareness of the problem both for those who talk politically of 'Islamization of Education' as well as for those who want the system to be based on Islamic values for genuine improvement.

I feel honoured that the Pakistan Study Centre, University of Sindh, Jamshoro offered to print this work. I thank the Centre's Director Mrs. Chand Bibi Sultana and her computer expert Mr.Ayaz Channa for the constant care to make it a standard publication.

Hyderabad
July 24, 2000

N. A. Baloch

FOREWORD

The subject of Islamic Education, both in the sense of an education system as well as a curriculum component, has remained under discussion in the context of educational planning in Pakistan. The First Educational Conference convened in 1947 had resolved in favour of a new educational system for Pakistan inspired by Islamic ideology. A 'system', as such, has not yet been created; but, the Curriculum Wing of the Federal Ministry of Education during my tenure as its Joint Education Adviser/Joint Secretary, succeeded in securing national consensus on Islamic content in the national curricula. Accordingly, Islamiyat courses were introduced as a required component of curricula up to the secondary and subsequently tertiary stage.

However, criticism of the present system as a legacy of the pre-independence era has continued on and the changes made so far are seen as patch-work and mending the system than making any substantial reforms of a far-reaching nature. Also failure to establish an educational system inspired by Islamic ideology as resolved by the First Educational Conference has been criticized. To meet this criticism, a Commission on Islamization of Education was appointed in 1991 to bring the system of education in Pakistan in consonance with the spirit of Islam, but its deliberations remained inconclusive.

The author has observed that though the argument has persisted that the system of education in Pakistan should be based on Islamic values, neither the values are specifically defined

nor their implications clearly identified for educational change. Under Part-I, he has attempted to identify the Islamic values and the guiding principles and also underlined their implications for the change needed. In Part-II, the perspective of education in the early Muslim society is presented to enable the policy makers to see what was achieved in the past and what can possibly be achieved now.

It is for the first time that the proposition of education based on Islamic values is thrown into bold relief in the analysis presented in this work.

Dr.Baloch is an eminent educator of Pakistan and he is amply qualified to discuss the subject from the modern Islamic point of view. He has served as a member of the Educational Conferences in Pakistan, the last being the Commission on Islamization of Education (1991-95). He was the first Vice Chancellor who helped establish the (International) Islamic University, Islamabad. Earlier, he had served as Vice Chancellor of University of Sindh.

Pakistan Study Centre, University of Sindh has done well to publish this important contribution by him. Acknowledgement is due to Mrs. Chand Bibi Sultana, Director, Pakistan Study Centre and Mr. Ayaz Channa for helping to bring out this book.

Jamshoro
July 25, 2000

Prof. Dr. Rashid A. Shah
Vice Chancellor/Chairman
Board of Governors,
Pakistan Study Centre,
University of Sindh.

INTRODUCTION

What is presented in the pages to follow is not a blue print for an 'Islamic System of Education': much less a thesis on the subject. It is an attempt to clarify the thinking about it, -- to search for its purposes and principles and determine its directional goals. The proposition, with its imperatives and implications is presented under Part-I, while readings in educational development in the early Muslim society are provided under Part-II to highlight the perspective.

'Islamic education', as it is currently imparted in the Madrasa institutions in Pakistan, primarily aims at 'educating about 'Islam as faith'. But Islam, as revealed in the Holy Quran, educates far beyond the comprehension of 'faith'. The Quran strongly urges the humans to travel around the Earth and to investigate and discover how the creation originated *(qul siru fi al-ard fanzuru kayf bada' al-khalq)*; to observe and understand the natural phenomena to confirm faith in Supreme Creator; and to study history, inclusive of archaeological remains, to understand the fate of those people who deviated from Divine Guidance, disturbed peace on Earth and perished. These and such other commandments transcend the study of Religion alone. Therefore, study of those areas of knowledge to which attention is drawn in the Holy Book, is equally important in the scheme of Islamic education. The studies meant specifically for the understanding of Islam as Faith become one component of the curriculum, though an

important one.

With the imposition of colonial educational systems, based on models of Western secular systems, the continuity of the time honoured Islamic educational tradition was cut short in the conquered Muslim countries. The alien colonial systems which led to employment, remained essentially vocational in character devoid of any other values, - religious, social or cultural. Therefore, reconstruction of local educational systems engaged attention after the achievement of national independence.

The first Pakistan Educational Conference (Karachi, November 27 - December 01, 1947) resolved "that the educational system in Pakistan should be inspired by Islamic ideology, emphasizing among many of its characteristics those of universal brotherhood, tolerance and justice". The Primary and Secondary Education Committee of the Conference were more clear in their recommendations: (i) Education should be based on the Islamic conception of universal brotherhood of men, social democracy and social justice. (ii) It should be compulsory for students to learn the fundamental principles of their religion. (iii) There should be proper integration of spiritual, social and vocational elements in education.

Accordingly, 'Islamiyat' for teaching the 'religion of Islam' was prescribed as a compulsory component of the primary and the secondary curricula. Since the purposes, the process or the

directional goals of education were not changed, no qualitative change took place in the system. Criticism continued on, blaming the shortcomings on inadequacy of Islamic content and ideals in the system.

The remedy was conceived in an all_ pervasive Islamic approach for which the term 'Islamization' was conveniently used beginning from the eighties. A decade later, in July 1991, the Government of Pakistan appointed, under an Act of the Parliament, a 'Commission on Islamization of Education' to bring the system of education in Pakistan in consonance with the spirit of Islam. The deliberations of the Commission prolonged for five years and remained inconclusive for different reasons. As a member working with the Commission, the present writer saw the viewpoints emerging from discussions on the following lines:

a) The component of Islamic Studies should be strengthened at all levels in the present system.

b) Without any significant structural change, specific modifications and reforms be carried out in each sector.

c) Structural change should be effected by identifying the guiding principles based on Islamic values.

It also became clear that in case the last course was to be adopted, it was necessary to have a

better understanding of Islamic values and of their educational implications.

It may be observed that it being a truly 'Islamic' function to educate mankind, any educational system is *islamic* in so far as it promotes this objective. It is for purpose of identity, that a country's educational system is to be based on its own foundations. Toward that end, the argument has persisted that the system of education in Pakistan should be based on Islamic values. But neither the values are specifically identified nor their implications for educational change are clearly seen.

The following presentation is an effort to motivate thinking for better perception and planning for an educational system based on Islamic values.

—

PART - I

THE PROPOSITION

CHAPTER ONE

THE NEED FOR EDUCATIONAL RECONSTRUCTION

It is to be recognized that the current educational systems in most of the Muslim countries are based on borrowed models. Not only are they not founded on the guidance writ large in the Quran, but some of them are not even inspired by the ideals of Islam. In some respects, they negate these ideals. The very first Quranic commandment *'Iqra'* (Read), taken together with the guidance given by the Prophet (peace be upon him) that acquisition of knowledge is *obligatory for every muslim, man and woman,* requires education to be compulsory and universal in a Muslim society.

In the early centuries of Islam, the local community effort, everywhere, was centered on spreading elementary education to bring it within the reach of every child. Higher institutions developed later, mainly through individual donations and State grants. The obvious contradiction in the present educational policies and programmes in Muslim countries is that, in most of them, the child stands deprived of his Islamic right to education. This is in direct violation of the commandment of the Quran. On the other hand, under the impulse of alien ideas and borrowed models, some of the Muslim countries have been lavishly financing higher establishments - colleges, advanced institutes and universities - which, from the stand point of

common sense, amount to building castles in the air since these edifices have no foundational base of their own.

The ideals of education *cannot be borrowed;* these must be rooted in the socio-cultural foundations of the society. The Muslim countries belong to the developing part of the world, and their societies have been seriously strained, some even to the point of disintegration, under the impact of foreign domination and modern developments. The need for survival, identity, independence and progress is keenly felt everywhere. Education *can be* the most effective instrument in solving their problems; but the countries being backward, spread of education in itself becomes a formidable problem to be solved. Experience has shown that *any type* of education, indigenous or alien, will not help: it would need the *right type* of education, the reconstruction of which should be the primary concern of every country. The founding father of Pakistan, in his message to the Pakistan Education Conference in 1947 had rightly observed: *"There is no doubt that the future of our State will and must greatly depend upon the type of education we give to our children, and the way in which we bring them up as future citizens of Pakistan".* [1]

Education and enlightened public opinion are the ultimate safeguards against external aggression. In the national educational system lies

the sure and permanent guarantee of national defence and national strength. In the present conditions of conflict and confusion, no country can be ignorant and strong at the same time.

During the period between the two World Wars, the tremendous power of organized education was clearly demonstrated by the quick rise of Germany, Russia and Japan. Great Britain, while suffering tremendous losses during the course of World War-II, pinned her faith on the power of education and introduced educational reconstruction with these words: "Upon the education of the people of this country, the fate of this country depends".[2] It will be suicidal for Pakistan if educational reconstruction continues to be postponed in favour of any other means of national defence and development.

An organized system of education is equally essential for economic progress. It is only education that makes significant contributions to all the essential factors of production, e.g. labour, resources, capital, and organization and management. Education makes labour intelligent and efficient; through scientific knowledge it prevents waste and enables an economy to conserve and utilize natural resources; it contributes to the development of capital equipment, tools, machinery, plants, and technical processes employed in transforming material into consumer goods; and it increases the organizational ability to manage and grasp the complexity of business and industrial concerns. There is no doubt

that education and economic well-being go together.

We are living in a transitional era of the most profound social and political changes. Our capacity for self-government is on trial. Under national independence we are confronted with making fateful choices. We have achieved independence but stand at the crossroads of our history. Our survival and strength depend upon our intelligence and ability to make correct choices. In order to be able to face the unknown future, we must pin our faith on education. In order to be able to release its creative abilities, the nation must recreate its traditional faith in the worth and power of learning and knowledge and live up to the potentialities of its culture and civilization. Only with a sound system of education can the future be ours.

The Need for Changing the Present System

The importance of educational change and reconstruction has already been accepted in principle. The most important point that needs emphasis is that not ***every*** or ***any kind*** of education can solve our problems. By consensus, the present system of education cannot. Reports have been written and plans and policies announced periodically purporting to bring in some kind of education suited to the genius of our people. But ***from where*** to find a substitute, ***what*** to substitute, and ***how*** to substitute are the problems which have received, comparatively, less

attention. There is an urgent need to find adequate answers to these questions in order to define the content and character of a new national system of education.

An organized system of education has three main aspects: its foundations, its objectives and its operational process. It is necessary to search the following areas for the content and character of national education:

a) The culture and civilization of our society as a source of enduring religious, cultural and social values.

b) The colonial system of education (the present system) which provides a long experience of more than one hundred and fifty years. The successes and failures of this experiment should help us avoid any new mistakes and make better use of what any foreign system of education can offer.

c) Our present potential and the direction of change for the future.

Only after a careful study and survey of the above main areas will it be possible to identify new values, new content, and new programmes and policies for a sound system of education. Any narrow and one - sided view, or one-sided reaction, will fail to create a system of education which will be broad in scope, content and character and truly representative of the needs and ideals of the nation as a whole. The founding father of Pakistan had

this in mind when he emphasized that . . . . . 'we earnestly tackle this question and bring our educational policy and programmes on the lines suited to the genius of our people, consonant with our history and culture and having regard to the modern conditions and vast developments that have taken place all over the world'[3].

Foundations for National Education

When we say that the present system of education is alien in character, we mean that it is based upon a different set of values and that it develops outlook, attitude and appreciations which have little in common with our way of life. In other words, the foundational values of the present educational system are not rooted in our own civilization and culture.

The foremost task in educational reconstruction, therefore, is to make the new educational system ***our own.*** National independence has given us the opportunity to lay the foundations of national education, with alert consciousness and serious purpose, in the system of our own values and in the whole heritage of our own society. Since our values and our heritage can be appropriately described as Islamic, our task is to strengthen the Islamic foundations of education. Islam represents a system of values and a way of life which have operated in the religious, historical, social and cultural achievements of our society. The task, therefore, is to make the national education a dynamic experience of our civilization

by planting its roots in the historical, religious, social and cultural setting of the Islamic society. Some basic foundations for the national education may be defined as under.

The Humane Universal Foundation

The basic concept of Islam is that of ***din,*** a system of values, a way of life. In its ethical and moral aspects Islam is a system of human values; in its social implications it is a great social faith entailing the ideals of a world community *(umma)* and universal brotherhood *(akhuwwa)*; in its political implications it can be described as a human democracy and is based on justice, equity and equality of opportunity for all. Its operational values are essentially international in character. It is not an isolationist's creed but an active and cooperative social order. In the Islamic society, therefore, there is no division between "religious", "moral", and "secular" values. They are all integrated in common faith, in common purposes and common goals. All secular acts are religious if they are inspired with faith and are useful to human advancement. These humane Islamic values are to constitute the universal foundation of national system of education.

The Historical Foundation

The historical past gives meaning to the present and provides direction for the future. Knowledge of the past heritage integrates the

system of values that a society cherishes. It gives a sense of continuity and progress and establishes the fact that the civilization is a growing heritage, not a static heirloom. In this world of conflicting ideologies, study of the past is essential to inspire confidence and faith in our own institutions. The history of Islamic civilization in general and the history of Islamic education in particular should provide the broad foundational contents and values for the national system of education. In turn, it is for the national system of education to provide opportunities for re-evaluation and appreciation of the whole past.

The Cultural Foundation

The national education is to be rooted in the cultural heritage of the society. This heritage represents the creative genius of the Islamic society as manifested in the development of languages, literature, poetry, arts, sciences, music, architecture, and modes and manners of social behaviour. From this vast heritage the new education must draw its inspiration for its creative values. The present system is uninspiring and "soul-less in character" because it lacks creative and aesthetic contents in its mechanical uniformity. Our youth has not been able to digest the exotic culture introduced through the colonial system. If education is to foster creative values and inspire creative genius in our youth, it must weave the threads of our cultural heritage into its creative process.

The Educative Process

The objectives of education are the guide-posts which set the direction for educational enterprise. They are the end results of education and not the education itself. The quality of education will not improve automatically because a long list of educational objectives has been put on paper. The nub of the problem is how to achieve them. This *how* of education is the *actual educative process.*

So far, we have had a kind of educational "setup", rigid and static in character, having quantitative standards measured in terms of *amount* and *time.* The educational objectives are the achievement goals in terms of *values, attitudes, abilities, understandings, appreciations, skills* and the *knowledge* that a learner develops through education. And yet these are not the final cross marks at the end of the space so that they could automatically be reached after so many years. Neither are they quantities of knowledge that can be measured in terms of a number of textbooks, subjects, and examinations. These are all personal *qualities,* and their full development and integration into the personality of an individual learner will depend upon *the way of working with the individual,* or the actual educative process. The quality of this process in turn will depend upon the quality of the curriculum and of the teacher who teaches and guides the young.

CHAPTER TWO

VALUES AS GUIDING PRINCIPLES

Enough is known for creating and developing an Islamic system of education. Clear and convincing concepts and guidelines are writ large in the Quran and in the Sunnah of the Prophet (peace be upon him). Also ideals and achievements in education under Islam are found partly reflected in the purposes and practices of education in the Muslim society at different periods of history, particularly during the first Hijra millenium. During that epoch, eminent Muslim teachers, philosophers and scientists expressed original ideas and enunciated the guiding principles which influenced the course of educational history. A detailed study of the achievement record of the Islamic community *(Ummah)*, however, is yet to be made.

In an Islamic society, acquisition of knowledge is as much a fundamental right as it is an enjoined duty. It is the joint community concern to educate its children. The formal completion of 'a set programme of studies' entitles the graduating student to be treated with consideration as an educated member of the society, but completion of an educational programme is not solely for purpose of employment, or adoration.

Education under Islamic polity has remained a purposive entrerprise, planned and guided by teachers and supported by the

community. Among others, *waqf, zakat, 'ushr* and *sadaqat* remained the main sources of financial support to education, though the rulers' concern for financing and advancing educational effort was appreciated. In modern times, it becomes the duty of a Muslim State to support an educational system that educates all its citizens.

In any educational system, curriculum goals can be realised only when they are promoted through purposive teaching and individual student guidance. An Islamic system of education transcends the mere content of curriculum. The curriculum lays the path to be followed for achieving educational goals, but it does not ipso facto guarantee their achievement. The curriculum becomes meaningful in the context of the actual educative process (the quality of instruction and of teacher-pupil interaction). The 'content' of curriculum is no more than a static chart which may or may not influence the values and attitudes of the learner.

Formulating the Guiding Principles

The Quran has established the superiority of 'knowledge' and urged the humans to learn and educate themselves, and to continue to think over and study the entire creation - all that pertains to the humans *(al-nas/anfusihum)* and the rest of the Universe *(al-afaq/al-ard wa al-samavat)* - so that they can understand the purpose and process of creation. The humans can thus be led to the realization of the One Supreme Creator of all

through discovery of the ultimate reality of the universal laws *(al-ayat)* of the Creator operating in the universe. Also, with advancing knowledge and faith in the One Supreme Creator, the faithful can establish an 'Islamic Society' which is based on peace *(al-aman wa al-salamah)*, truth *(al-haqq)*, beauty *(al-khair)*, Justice and equity *(al-'adl wa al-Ihsan)* so that it becomes a 'model' for others to follow *(ummatan wasatan li takunu shuhada' 'ala al-nas)*. The development of a 'model society' will call for judicious and righteous application of the accumulating knowledge to the changing needs and problems of the society at different times and under differing circumstances, so that by continuous modelling and improvement it evolves as 'the very best model' *(khair ummah)*. This can only be achieved by an educated society.

An attempt may be made to identify the more specific values which may serve as 'Guiding Principles' and 'Criteria' for developing an Islamic system of education. The following statement of the Guiding Principles is neither all-inclusive nor final: it is for educators in a modern Muslim society to finalise, by consensus, a statement of the Guiding Principles based on Islamic values in the light of the Quranic Guidance, and the Sunnah of the Prophet (peace be upon him). A well researched and rational consideration is likely to produce a statement of the Guiding Principles, such as follows, for creating and developing an Islamic system of education.

1. Education based on Islamic values consolidates faith in the One Supreme Creator of all.

The Quran strongly urges mankind to confirm faith in the One Supreme Creator of the Universes and establish peace on Earth (a) through observation and study of His whole creation, - all that is in the universes *(fi al-afaq)*, the natural phenomena and the process of creation; and (b) through study of the humans *(anfusihum)* and their history, particularly the rise and fall of the nations at different periods depending upon their acceptance or rejection of Divine Guidance.

2. Education based on Islamic values integrates faith and knowledge.

The Quranic commandment 'READ' is qualified as 'Read in the name of your Lord, the Creator'*(Iqra' be ism rabbika al-ladhi khalaq')*[1]. Thus, *Tauhid* becomes the Key concept for integration. Accordingly, 'unity of purposes' and not 'uniformity of procedures' is to be the guiding principle in planning and execution.

3. Education based on Islamic values leads out the learner, the human child, from darkness to light.

The Quran aims at bringing mankind out of the darkness of ignorance and superstition to the light of faith and knowledge *(yukhrijuhum min al-zulamat ila al-nur)* [2]. Accordingly, the process

of education is to aim at making the learner knowledgeable enough so that he/she can think, reason out, deliberate, comprehend and differentiate between truth and falsehood and between right and wrong.

4. Education based on Islamic values provides for development of praiseworthy conduct and behaviour.

The Prophet had announced that it was his divine mission 'to perfect the noblest of human conduct' *(bu'istu li utammimu makarim al-akhlaq)*. Thus, *Tarbiyah* and *Ta'dib* become the essential components of *Talim*. *Tarbiyah* consists in actively promoting the well being of the learner to enable him/her to achieve 'whole' and 'wholesome' growth and development to the utmost of his/her capacity and potential. *Ta'dib* is to help the learner to develop self-discipline, self direction and responsible behaviour.

5. Education based on Islamic values, puts a high premium on knowledge and establishes supremacy of knowledge.

For the first time in human history, the Quran established supremacy of knowledge, and knowledge became triumphant under Islamic polity. A clear distinction was made between 'those who know' and 'those who do not know', the former invariably excelling the latter *(qul hal yastavi alladhin ya'lamun wa alladhin la*

ya'lamun) [3].

6. Education based on Islamic values advances investigation and research to know the unknown and to discover the origin of the creation.

The Qur'an has underlined that mankind is destined "to know the unknown", *('allam al-insan ma lam ya'lam)* [4] and the humans are urged to traverse the globe in order to discover the origin of the creation *(qul siru fi al-ard fanzuru kayf bada' al-khalq)* [5]. The Qur'an constantly calls upon the humans to study the universe and its grandeur and perfection; study the natural phenomena. and the process of creation; and to traverse the globe in order to discover how the creation began.

7. Education based on Islamic values recognises the importance of learning by doing, using hands and eyes, and observing and experimenting to ensure comprehension and to excel in practical action.

According to the Quran, those who have burdened themselves with bookish knowledge without understanding it correctly and putting it to beneficial use, are 'like donkeys carrying the loads in vain' *(ka mathl al himar yahmil asfara)* [6]. According to the Quran, 'those who excel in their ability to use their hands and eyes' *(uli al-aydi wa al absar)* [7] are the superior ones. Procedures and processes under the Islamic system of education are, therefore, to be based on these and other key

Quranic concepts *(sama', basar, 'ilm, 'aql, fahm, fikr, shu'ur and tadabbur)* which call for developing critical thinking.

8. Education based on Islamic values provides for adjusting curriculum and teaching procedures to the ability and maturity level of the individual to facilitate learning.

This has been one of the significant features of education in the early centuries of Islam, deriving its validity from the directive of the Prophet who said: "Make it easy (to understand) and do not complicate" *(yassiru wa la tu'assiru)* [8].

9. Education based on Islamic Values builds foundations for PEACE by enabling the learner to develop an understanding of the importance and implications of the Islamic ideal of promoting peace and preventing chaos in human society.

PEACE (Salam) is the oft-repeated and highly commended ideal in the Quran, -- 'Peace' being the 'Word' of high salutation from Lord, the Most Merciful (36:58). "God guides to the paths of Peace" (5:16). The vision of a *safe and secure abode* for mankind on Earth is conceptualised as DAR AL-SALAM, the establishment of which is to be strived for as a 'reward divine' (6:127). God calls humanity to 'DAR AL-SALAM' (10:25), Home of Peace. The antithesis of *salam* (peace) is *fasad* (chaos) which is to be prevented. The anti-God elements, instead of establishing 'Peace' in the

world, create *fasad*, i.e. create mischief and spread chaos, tumult and turmoil on the earth. "Allah loves not those who do mischief and create fasad, chaos and turmoil" (2:205, 28:77).

10. Education based on Islamic values provides for opportunities for life long learning.

Knowledge being infinite, and its acquisition obligatory, learning becomes a life long activity under Islamic dispensation. The Prophet (sal'am) himself was urged to pray to Providence for grant of more knowledge: "Say, My Lord! Advance me in knowledge" *(qul rabb zidni ilma)*[9]. Accordingly, it Is essential that under an Islamic system opportunities become available for life long education.

A clear concept of the guiding principles such as the above is necessary to formulate educational plans and policies, specify the achievement goals, and to define curricula for the different stages in the system.

Implications of Guiding Principles: Purposes and Policies

The Guiding Principles defined for an educational system are not pious statements: they are to be accepted as 'operative principles for a practical programme of action'. The mere statements, as such, are static in their verbal form: they become dynamic and meaningful only when

they guide action. Their implications are to be clearly understood in order to formulate specific educational plans and policies. These are essentially the 'achievement goals' that are to guide the actual educative process in terms of *quality* and *direction*.

The following are the more obvious implications of these value based principles in terms of educational purposes and policies.

1. IQRA' creates a right to education. The Quranic injuction READ (iqra') makes learning obligatory. Accordingly, instruction to the young becomes obligatory and free in Islamic society. An Islamic state is to accept full responsibility to guarantee every child his/her 'Islamic right to education'. A system that does not guarantee this right, is non-Islamic in character.

2. Acquisition of knowledge being obligatory, education becomes compulsory in an Islamic society. The Quranic injunction IQRA ('READ') enjoins compliance. The Prophet (peace be upon him) had laid it down that it was obligatory for every 'Muslim' (male and female) to seek knowledge' *(talab al-'ilm faridatun 'ala kulli muslimin).* 10 Seeking of knowledge being obligatory, providing of instruction to the young becomes compulsory in Islamic society.

3. It is necessary to provide for an organized 'programme of guidance' (personal, academic and vocational) as an integral part of the educative

process. The Islamic ideal of perfecting 'human conduct and character' calls for special effort to help and guide the student to progress in the acquisition of knowledge and to develop self discipline and excellence in personal conduct and character.

4. Acquisition of knowledge being obligatory, it becomes imperative to ensure that the teaching - learning process continues on without any hinderances and obstacles. To achieve educational goals, it is necessary to create an environment which enables students to learn and teachers to teach. In an Islamic State, both the government and the people are directly responsible for creating conditions conducive to smooth continuity of the process of education. In so far as such conditions are lacking in an educational system, causing disruption of the educative process and creating confusion and chaos, the system is non-Islamic in character.

5. Education of the child being an obligatory duty, 'childhood education' becomes the foundational stage for the system of Islamic education. In the Islamic educational tradition, *ta'lim al-atfal* (education of children) received special attention. The primary stage of 'Maktab education' was considered to be of utmost importance because the foundations of faith were consolidated at this stage, and habits of normal examplary behaviour were developed at this stage. Accordingly, the child has to be educated with a plan and purpose, and adequately. Childhood

Education has to be self-contained and self-fulfilling, and not subservient to the requirements of the next higher stage. In an Islamic system of education, the primary stage is the very foundational stage, on which the edifice of higher education is to be raised.

6. The study of the 'Ulum/Sciences and of Human History become the more important components of curriculum in higher education. The higher stages are to promote pursuit of the knowledge unlimited, with the main directional goal *to know the unknown*, the ultimate reality behind all things *(haqa'iq al-ashya' kama hiya)* and the enternal laws of God operating in the universe, in order to confirm faith in the One Supreme Creator of all. This is to be achieved through a planned programme of studies and research into all fields of knowledge, including all the 'ulum (as designated in the Islamic tradition), all the 'sciences' (as denoted in modern terminology).

Besides Ulum/Sciences and any other branches of knowledge, the study of History and Civilization is to be provided for to assess the progress of mankind through ages in so far as the past nations established peace on Earth in the light of the divine guidance they received, or created chaos and bloodshed by rejecting the divine guidance and perishing with it.

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CHAPTER THREE

EDUCATION OF TEACHERS

The availability of competent teachers is the central, most crucial and the most challenging problem involved in the reconstruction of any educational system.

Defining the objectives of teacher education, or the role of the teacher in the system, is not a question of evolving a separate theoretical formula. There can be no 'theory of teacher education' apart from the purposes of education itself. So far as an Islamic system of education is concerned, 'education of teachers' is the very heart and soul of it. The role of the teacher is that of an active and committed member of society. In modern planning, 'educational system' represents the programmes and policies formulated mainly by administrators, which are to be implemented by teachers and other educational workers. Thus, the preparation of teachers and their work is considered within the framework of implementation. Such a notion does not wholly conform to the spirit of Islamic Education wherein the teacher becomes the leader and the guide in developing educational ideas and institutions, plans and procedures. 'Educational effort' in Islam is in itself an 'implementation effort' for the establishment and development of a model society. The preparation and the work of teachers are an integral part of the whole educational effort in the system. There can be no dichotomy between the

teacher and the administrator as is obtained in some modern educational systems.

To formulate a valid programme of teacher education, studies are needed to define the more specific requirements of Islamic education and develop the guiding principles which may serve as the main directional goals for the whole system, including teacher education, in terms of quality, quantity and direction.

The policies for teacher education are to aim at producing the teacher whose excellence is measured both in terms of personal accomplishment and professional competence. It is necessary that a Muslim society should have a clear concept of excellence in its own teachers. To be able to visualize the distinctive role of teacher in a given Muslim society, a question may be raised in a wider context: how does excellence in the teacher in a Muslim society differ from excellence in the teacher in any other society? Policy makers in a Muslim country will have to find a satisfactory answer for themselves, considering its implications for preparation and performance of teachers in the system.

Curriculum Guidelines

There is need for a new type of broad-based institution which provides for integrated programmes of education, whereby students intending to become teachers continue to follow their programme of studies alongwith other fellow

students, and also undertake additional studies and undergo special experiences which will contribute to their self-development and professional competence as teachers.

In an Islamic system of education, the role of the teacher is three - fold: (a) to prepare and motivate the pupil to be clean and receptive in intention and attention; (b) to impart knowledge of the 'book' (the text, the subject matter); (c) and to enable the learner to comprehend the meaning, purpose and the wisdom of the knowledge so acquired. The Quran has underlined these three main aspects of the role of the Prophet (peace be upon him) as teacher *(wa yuzakkihim wa yu'allimhum al-Kitab wa al-hikmah).* [1] Therefore, an individual's professional worth and qualities of character become important for being appointed as teacher.

In an Islamic system of education, the integrated 'whole education' of teachers takes precedence over the limited concept of 'teacher training'. Preparation of teachers in separate training institutions, or training different types of teachers in separate institutions, does not conform to the spirit of Islamic education. The teacher in Muslim Society is to be educated to lead and guide the younger generations rather than to be trained only to become a master of methods and techniques of teaching.

This brings us to the consideration of curriculum for the education of teachers. General

guidelines may be indicated.

Firstly, the education of teachers is to be directly related to the educational objectives to be achieved in the light of the basic 'Guiding Principles' and the specific 'Achievement Goals' which are set for the different levels of education in the system.

Secondly, curriculum for teacher education is to be geared to the preparation for their work and responsibility.

Thirdly, curriculum for education of teachers is to aim simultaneously at their personal development and professional competence. The latter shall include, primarily, the teacher's ability to teach effectively and guide the learner to achieve self direction and self development.

The teacher in the Muslim society excels to the extent that he/she succeeds in educating the pupils so that in accordance with their maturity levels, they:

(a) develop faith in the One Supreme Creator of all;

(b) acquire the kind of knowledge and understanding which enables them to think and to develop spirit of inquiry in order to discover the laws of the Supreme Creator operating in the universe; and

(c) are motivated to use their knowledge and skills for self development and improvement of the society.

The teacher in the early Muslim society was not a narrow specialist. As such, no separate institutions were established for training teachers. The teacher was not being 'trained' but was being 'educated'; he was not being 'isolated' but 'associated'. *Murafiqah* or 'associated learning', particularly emphasized by the Shafa'i school of thought, envisaged the development of social intelligence in the student so that he could become an efficient member of the community. All students, educated together, grew up both as 'learners' and 'teachers'. A 'prospective teacher' was being groomed at the same time as he was being educated. Individual attention by the guiding teacher, individual presentation and exposition by each student in the *halqa* (class) after the teacher had introduced the subject, the practices and procedures of *murafiqah* and *munazirah*, and the institution of *Mu'id* (Monitor) - all contributed to the development of 'teacher' in the maturing and advancing student.

This was a distinctive contribution in educational thought and practice by the early Muslim society. In the modern educational systems, the training of teachers has for long been advocated as a 'specialization' to be accomplished in 'separate' institutions. The modern systems, from which the Muslim countries keep borrowing,

took to 'differentiation' of curricula, including those of teacher education, for individual adjustment and further specialization. While differentiation has served a purpose by meeting individual needs in those systems where 'individual' takes precedence over 'community', and 'specialization' is more in fashion, it has also promoted compartmentalization and disparities. The narrow concept of training the prospective teachers in separate institutions, and in isolation, has already given way to the more integrated and broad based institutions*.

The curriculum for educating teachers will need constant review and continued adjustment. The principle of integration which derives its strength and validity from the concept of *Tauhid*, has to be accepted as the operative principle for all stages and in all aspects of Islamic Education, including the curriculum for educating teachers.

The main purpose of teacher education is obviously to produce good teachers, but this is not enough by itself. It becomes necessary to formulate policies which, by minimizing the problems and extending the essential facilities, create an environment which enables the 'good teacher' to

* Long back in his paper on Teacher Education in the United States prepared for the UNESCO Expert Committee on Teacher Education (Paris, 4-15 December 1967), Robert J. Schaefer, Dean of the Teachers College, Columbia University, New York, confirmed what he then called the 'demise of separation in teacher education in the U.S.A.'

contribute his/her very best toward the achievement of educational goals. In an Islamic educational system, the community is directly responsible for creating such conditions. The concepts of 'good teacher' and of 'purposes and policies' for teacher education may, however, vary in different Muslim societies/countries in terms of their own 'guiding principles' and 'achievement goals'.

Criteria for Teacher in the System

With these preliminaries stated, a set of criteria may be put forward for the teacher's role and status in an Islamic system of education. Policy decisions are to emerge from these criteria in order to give focus and direction to the programme of teacher education. To be effective in the end -results, it is necessary that the 'criteria' and the 'policy decisions' emerge from the convictions and consensus of the community /society managing the education of their children, rather than being adopted or imposed as administrative measures on the basis of expendiency. Accordingly, here below the criteria are stated in terms of 'beliefs' and 'convictions' of the society. Historically, the best of educational thought in Muslim society has been on these lines.

I. In an Islamic system of education, the community ensures a full compliment of good teachers.

This conviction arises from the

commandment *IQRA'* which enjoins seeking of knowledge as an obligatory duty for every member of the society. Consequently, it becomes an obligatory duty for the community to provide teachers and facilities for teaching. This calls for a policy decision that all the necessary steps shall be taken to ensure that good teachers become available for the foundational programme of universal, free, elementary education, and for such other levels and in such areas of study as are considered to be the essential part of the system.

II. In an Islamic system of education, the worth of the teacher is realised, and the special role and status of teacher in the system and the society is recognized.

This conviction arises from the highest role of those who 'know and teach' as underlined in the Quran and in the role of the Prophet (peace be upon him) as teacher. The position of those 'who know and are righteous' is only next to that of the Prophets. They are to be consulted and they are capable of giving the best guidance. The Prophet (peace be upon him) is reported to have said that human beings who count belong to one of the two categories, either teachers or learners, the rest being the crowd.[2] Since an Islamic society can be sustained and advanced on the basis of Faith, Knowledge and Education, the role of the teacher assumes importance both in educational system and in society. It is a hall-mark of the Muslim society that it has best teachers for its educational institutions.

The nature of the teacher's social and professional recognition in terms of remuneration and rewards, both in cash and in kind, may be determined according to the prevailing circumstances, but the recognition of the teacher's privilaged position has to be guaranteed as a matter of policy. This will promote respect for the teaching profession and ensure supply of good teachers for all levels of education.

III. In an Islamic system of education, formulating the curriculum, planning and conducting the teaching-learning procedures, certifying the student accomplishment, and managing and directing the educational institutions. are essentially the privilege and the responsibility of the teacher.

This conviction arises out of the implications of the first two criteria underlining the worth and work of the teacher, and is confirmed by consensus in Islamic educational practice in history. The function of teaching and educating in Islamic society has been essentially the prerogative of the teacher, and even the most powerful kings and the mightiest emperors recognized this. Education in Muslim society has been essentially teacher-managed and community - supported. Even when the State financed and founded educational institutions beginning with the initiative taken by Prime Minister Nizamul Mulk (d.485 H.), and later by Nuruddin (d.569 H.) and the Ayubids, they were entirely managed by the

teachers who were invited and honoured with appointments. There was no interference with their work. Managing and directing the institutions, planning the teaching procedures, recommending books for study, and finally certifying the student's accomplishment by *al-Sanad*, or confirming his competence by *al-Ijazah*, were the direct responsibilities of teachers.

New policies, therefore, need to be agreed upon for the reconstruction of teacher education on the basis of this principle. The present policies, arising out of the borrowed models, have projected 'administrative authority' to an extent that it has seriously impaired the initiative, dignity and freedom of the teacher. This has been done by appointing committees, bringing in the 'specialist', instituting external examinations to evaluate student performance, and extending the administrator's decision-making power to prescribe curricula and manage educational institutions. Wherever such measures have been in force, the teacher's initiative, performance and sense of responsibility have been seriously impaired.

IV. In an Islamic system of education, the teacher is a committed teacher and, therefore, balances his/her special status and responsibility with accountability.

This conviction arises out of the basic consideration that learning being an obligatory duty, teaching also becomes an obligatory

responsibility. The early Muslim society considered teaching almost a sacred religious obligation, which was to be fulfilled by every qualified member of the community as a free service without accepting any remuneration. The example was set by the Prophet himself as teacher in his divine mission. In principle, he had approved consideration for teaching, but only the non-Muslim teachers were remunerated while Muslim teachers provided free service for the sake of Allah. The Muslim teacher became committed to spread knowledge and consolidate faith.

Later, Caliph Umar approved remuneration for teachers and the Muslim community began to contribute to the maintenance and welfare of the teacher. And yet, even after the teachers were handsomely paid (particularly following the establishment of the State institutions in the 5th and 6th century), dedication and commitment on the part of teacher was recognized both by the teacher and the community.

The new dispensation under Islam which made learning obligatory for every one also implied that *every human child had the capacity to learn.* Therefore, not only was the teacher committed to teach but he was to teach in a way that the pupil learnt according to his/her own ability and level of maturity. Because of the inseparable bond between 'Islam' and 'education', the teacher in Muslim Society had to be a 'committed' teacher, and consequently 'accountable' to the society. It was therefore, that a

teacher's harsh treatment of the child was quick to attract attention; and educators under Islam advocated the use of rewards, recognition and recreation by the teacher in order to motivate learning, rather than any form of punishment.

At the same time, teachers' accountability came under juridicial definition within the general subject of *Al-Hisbah,* and the concept of 'accountability' was extended particularly to the entire work and methodology of the elementary teacher and his treatment of children. Al-Shaizari (d.589-H.),[3] Ibn Bassam[4] (following Al-Shaizari), and Ibn Al-Akhuwwah (d.749 H.)[5] in their works discussed accountability particularly for teachers of children *(al-hisbah' al mu'addib al-sibyan').*

The concept of 'committed teacher' implies that teacher is not a mere wage earner or professional worker (as he/she is supposed to be in the modern educational systems), but a specially commissioned member of society and that in view of his/her special status and responsibility, the teacher has to be 'accountable' to society in discharge of duties. This has been one of the unique contributions of Muslim educational thought to the theory and practice of education, and it should form the basis of any 'policy decision' taken for reconstruction of teacher education.

V. In an Islamic system of education, excellence in Teacher is judged both in terms of personal accomplishment and professional competence.

This conviction arises from the concept that in an Islamic system of education, it is not enough that a teacher knows the subject; he/she is also to establish his/her own personal worth of being able to guide the young to excel in norms of personal behaviour. This criterion is to govern the procedure of recruitment and selection of teachers, and also the evaluation of teachers' work. Along with intellectual attainment, personal integrity and norms of personal behaviour wili be equally important in qualifying a prospective teacher. Within the system, the teacher's contribution is to be measured with reference to the academic progress of the learners as well as their personal development.

VI. In an Islamic system of education, the teacher is employed on the basis of academic as well as personal qualifications, and is retained satisfactorily with opportunities for self development.

The teacher must continue to grow on the job and advance in knowledge in order to be able to educate the advancing pupils. Learning and teaching being obligatory functions, a teacher must continue to learn and be prepared to teach for all his/her life. Having a special responsibility and status and being 'committed' and accountable', the teacher becomes an 'asset' to be conserved for life long service to the society. In view of the teacher's life-long work, he/she is to be given continued opportunities to advance in knowledge, which keeps advancing at the same time. Even when the

teacher becomes feeble or physically handicapped, he/she is to be maintained and looked after by the society.

VII. In an Islamic system of education, the teacher does not retire because of his/her age.

Teaching being an obligatory duty, teachers who are in reasonably good health and are working regularly and normally, may continue to do so irrespective of their advanced age. The teacher is not just an employee who serves for a specific period and then retires: he/she continues to teach and guide unless there are compelling circumstances not to do so. A teacher may retire on becoming physically handicapped or too feeble to teach, but a teacher is not retired on the basis of any age limit.

Since the above criteria derive their worth and validity from the teachings of Islam as well as from educational thought and practice in the early Muslim society, they are to be the cornerstone for any new policies for 'Teacher' in the system. They have definite implications for organization of institutions and for education of teachers.

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CHAPTER FOUR

CURRICULUM UNDER ISLAMIC EDUCATION: THE TRADITION AND THE DIRECTION FOR CHANGE

Curriculum represents directional goals for the achievement of specific educational objectives in a given educational system. A Muslim society (country) is to have a clear concept of the kind of "Islamic Educational System" it has established or proposes to establish, so that curricula for different stages can be meaningfully designed.

Each Muslim society is to adopt its own approach at categorizing the different 'knowledge areas' in the light of its own vision and expertise, and assign curriculum priorities in terms of its own needs and requirements. Such an approach is to be rooted primarily in the all-inclusive concept of Tauhid, since Allah as the One Supreme Creator of all is the Source and the Destination of the whole creation. To know the Creator, to have faith in His mercy, and to submit to His divine guidance has been the central objective of Islamic Education throughout history. This was advocated by Muslim educators in the past, and this is emphasised by eminent Muslim educators of today. Muhammad Qutb, emphasises 'faith in Allah' as the foremost among the objectives of 'Islamic Education'.[1]

THE PRESPECTIVE: 'UNITED CURRICULUM' AND 'WHOLE GUIDANCE'

At the historically foundational stage of

Islamic Education, there is no evidence of a 'separate component' of curriculum for realizing any particular educational objectives. From the very beginning, and throughout the first developmental period up to the 6th century of Hijra, instructional objectives and curriculum remained 'a unified whole', aiming at the 'whole' education of the student in learning and knowledge, in belief and observation of faith, in conduct and behaviour, in cleanliness and polite manners. The early professional educators among Muslims, Ibn Sahnun (d. 256H/870) and Al-Qabisi (d.403H/1012), had both underlined the importance of 'whole guidance' to the pupil, ----- in faith, in study, in conduct, and in harmonious human relations.[2]

Later on, with further advancement in higher education, emphasis on different aspects changed but the curriculum remained 'unified' aiming at student's simultaneous religious, moral, social and intellectual development. Student's achievement depended upon his own effort and choice; and he either 'completed' the whole curriculum or a part of it. To use modern terminology, it was an 'integrated three dimensional approach' at instructing and guiding the student through the processes of *ta'lim* (imparting knowledge), *ta'dib* (developing responsible conduct) and *tarbiyah* (enabling the pupil to achieve the best and the most according to his potentialities). The foremost concern was *to educate* the child so that he/she could become a true Muslim in faith and belief and the best human

being in manner and conduct. The objective of *tahdhib al-akhlaq* [3] (developing the best qualities of conduct and character) received special emphasis both in educational theory and practice, and became a distinctive hallmark of Islamic education. It was under the impact of this feature of Islamic education, that 'general education' as 'broad liberal education to produce a gentleman' became an ideal of the European institutions of those times.

During the next period, from 6th to 9th century, institutions of higher education multiplied considerably in the Islamic world, and the higher curriculum became more and more standardized in terms of the subjects to be studied and the methodology of instruction to be used. Though curriculum remained 'unified' in principle, a growing emphasis on some areas of learning than the others eventually led to a distinction between the different educational objectives and the corresponding 'knowledge areas', particularly between 'religious objective' *(al-ghard al-dini)* and the corresponding 'subjects of study' *(al-Ulum al-Shar a'iyyah)* on the one hand, and the rest of the objectives and studies on the other. The 'religious' objective being of first importance, the corresponding subjects came to constitute the very heart of the 'higher curriculum'; such other subjects as grammar, lexicography, logic, philosophy, ethics, rhetorics, literature became ancillary to the central core of 'religious' subjects. Study of the ancillary subjects, then, constituted the quantum of 'general education'.

With a gradual decline in originality of exposition and creative teaching which was a hallmark of great teachers, curriculum in higher educational institutions during the next period, particularly from 9th and 10th centuries of Hijra onward, became essentially book centered. Study of the subject and its substance, was replaced by study of the textbooks. To make the texts *(mutun)* easy, 'commentaries' *(shuruh)* were written, and to make the commentaries easy 'annotations' *(hawashi)* were supplied. In effect, 'annotations' and 'commentaries' replaced the original 'texts', and led the student to master the literal meaning of the textual sentences, the lexicographical meaning of the words and their grammatical position in the sentences. This trend had taken roots by the turn of the 8th century of Hijra when Ibn Khaldun (d. 808H/1405) pessimistically observed that "this is a malady that cannot be cured" *(wa lakinnahu da'un la yurtafa'u)*. [4] Another trend which set in simultaneously, was the inclusion of more and more subjects in higher curriculum. Ibn Khaldun had also criticised this trend of overloading the curriculum with too many subjects as 'a kind of nonsense' *(nau-un min al-laghv)* [5] but it continued to persist, right up to the 19th century particularly in the Indo-Muslim society.

Thus, the study of grammar *(sarf)*, syntax *(nahv)*, logic *(mantiq)*, scholastic philosophy and dialectic *(kalam)* was considerably strengthened. From the 9th/16th century onward, this trend

became a dominant feature of higher curriculum in most of the eastern Islamic countries. Not only the content of *mantiq* and *kalam* (logic and scholasticism) was overloaded but these subjects became the gateway through which the student had to enter in order to develop an advanced understanding of the religious belief *(aqa'id)*, the Quranic text (tafsir), the law *(fiqh)* and jurisprudence *(usul-al-fiqh)*.

Examples of this dominant trend in higher curriculum may be cited from the Indo-Muslim scene. J'afar al-Bubakani, the eminent educator of the 10th/16th century in Sindh, in his otherwise brilliant classification of knowledge for curriculum organization, considered *Kalam* (scholasticism) as one of the five important 'religious' studies *(al-Ulum al-Shara'iyah)*, the other four being *Fiqh, Usul al-Fiqh, Quran* and *Hadith*.[6] Elsewhere in the subcontinent *(al-Hind)* during the same period (10th/16th century), more texts were prescribed for the study of *Sarf, Nahv, Fiqh, Usul al-Fiqh* and *Kalam* and, thus, the *ma'qulat* component (logic, philosophy and dialectic) received more weightage. The study of Rhetorics *(al-Balaghah)* was introduced by prescribing Sakkaki's *Miftah al-'Ulum* and Taftazani's *Mukhtasar al-Ma'ani* and *'Mutawwal'* (both based on the third part of Sakkaki's *Miftah)*. The study of Kalam (dialectic) was further strengthened by prescribing Taftazani's *Sharh al-Aqa'id al-Nasafiyah* (a commentary

on Nasafi's work, Al-'Aqa'id). In *Fiqh* and *Usul al-Fiqh*, texts of Taftazani's *Talwih* (a commentary on Sadr al-Shariah's *Tanqih al-Usul)*, Sayyid Sharif Jurjani's *Mawaqif* and Ubaidullah b. Masud's *Sharh Wiqaya* were added. In *Mantiq*, Sayyid Sharif Jurjani's *Sharh Matali' (Mawaqif* and *Matali'* being the original works of Qadi Azd al-din), and in Nahv, Sharh Jami (Jami's commentary on Ibn Hajib's *Kafiyah)* were added. Shah Fathullah Shirazi who had joined the court of Emperor Akbar (d. 1014/1605) was mainly instrumental in popularising the works of Jalaluddin Dawwani, Mir Sadruddin Shirazi and others, which were all loaded with dialectic -cum-philosophic content. This trend, firmly established during 10-11 centuries H., gained further momentum from 12th century onwards, and was intensified and standardized in the new scheme of higher curriculum formulated by Nizamuddin Sihalavi. (1080-1161 H.)[7]. Known after its author as 'Dars-i-Nizami', this pattern of curriculum in modified/distorted form continued to hold sway in the Indo-Muslim system, and is being followed in many institutions to this day.

It is obvious that the trend that had set in with the formulation of higher curriculum during 8th century and became most dominant from the 10th century onwards, had the following main features. The study of *Sarf, Nahv, Mantiq, Kalam* and *Hikmah* received maximum possible weightage with a number of texts prescribed. Text

books in *Mantiq* and *Usul al-Fiqh* having a mixed content of dialectic and philosophy distracted student's attention from the original subjects. The study of *Mantiq* was submerged under philosophical content, and the study of the *Usul* became a study of *Falsafa* because of the all-pervasive philosophical content. Even the study of 'religious subjects' was intellectualized.[8]

However, it has been argued that the study of *Mantiq, Kalam* and *Falsafa* in this enlarged scheme of curriculum, made one useful contribution: it served the purpose of liberal education and developed a liberal outlook among students.[9] It may be added that it supplied the quantum of 'general education' in the higher curriculum which, though unified, was centered on specialization in 'religious knowledge'.

A broad conclusion may be drawn. At the early foundational stage of Islamic Education, all education, in essence, was 'general education' in so far as it developed a basic and broad understanding of Islam and was meant for the whole development of the learner as 'Muslim'. Later, in the higher schemes of 'formal education', even though the curriculum remained 'unified', the study of the additional subjects, ancillary to the religious subjects, contributed to 'general education' of the student. Still later, the addition of more subjects, ancillary or otherwise, and the enlarged study of grammer, syntax, mantiq, kalam and falsafa amounted to 'liberalization' of what

was essentially 'religious' education. With the increasing philosophical content in later textbooks, even parts of religious study were intellectualized.

THE PRINCIPLES OF DIFFERENTIATION

The principle of differentiation /diversification derives its validity from 'individual differences'. Because the individuals differ, the process of instruction and the programme of studies are to be adjusted to the individual student's needs. Differentiation and diversification denote curriculum organization at post-primary stages whereby the hitherto generalized programme of primary instruction is enlarged and divided into separate groups of subjects or courses, to enable individual student to choose a group in accordance with his/her own need, interest and ability. This arrangement has sanction in modern Educational Psychology which recognizes that individuals differ in their abilities, rate of mental growth, intelligence, aptitudes and inerests. In the process of growth and development, 'General Intelligence' of the child begins to be 'differentiated' at the age level of 11 + years and his/her 'general composite frame of abilities and aptitudes' begins to be reframed into more specific abilities and aptitudes. Therefore, beginning from the age level of '11 +, the programme of instruction and study is to be differentiated in order to adjust it to the differentiated abilities and interests of the individual pupil. As the individual's needs, interests, aptitudes and choices differ and diversify more and more as he/she grows, the curriculum is

to be further diversified at the higher secondary, college and the university stages.

According to the Quran, every individual has to carry his/her own burden, and the measure of success and set-back must depend directly on his/her own effort. In the light of such guidance, Muslim educators fully recognized the individual learner's role and responsibility in the process of learning. The very concept of 'education' was visualized as 'learning' *(ta'allum)* instead of 'instructing' *(ta'lim)*. Ghazali instead of advising the 'teacher', addressed his guidance to the 'child' *(al-Walad)*.

However, in the choice of a subject, a programme of study, or an instructional procedure, balance was maintained between student's choice and teacher's guidance. This was further balanced by a higher scale of values according to which subjects and areas of knowledge were assigned relative importance in terms of being 'essential' or otherwise.

Balance in the instructional procedure was brought about in the early period of 'formal education' when instruction was simultaneously 'individualized' as well as 'socialized' within the whole group in the *halqa* (Class). The functions of the *mu'id* and monitorship, as well as of student associateship *(murafiqah)*, became the distinctive features of the early educational practice.

By the turn of the 6th/12th century, Burhanuddin Zarnuji (123 A.D.) had made a distinction between 'Knowledge' and 'Education'-- 'knowledge' being a general quality which illumines the mind while 'education' is the process and effort concerned with 'learning and teaching'. He pointed out that individual students differed and, therefore, individual choice was important, not only in selecting a programme of study but also the teacher(s) and the 'student associate'. However, the teacher must guide his students to choose the subjects and the texts for their study; this is because 'the teacher knows what particular subject suits a student and what goes hand in hand with his nature; for, natures differ one from the other. Zarnuji also recognized the role of individual effort and aspiration for scholastic achievement.[10] Later in the 16th century, another eminent educator, Ja'far Bubakani in his *Nahj al-Ta'allum* (Method of Learning /Education) explained that so far as programme of study or choice of book was concerned, the student should consult the teacher, who, however, should not decide arbitrarily but his recommendation should be for that field of study in which the student shows a marked ability, which is not difficult for him to follow, and in which he does not become distinterested.[11] These professional views of Zarnuji and Bubakani have one common feature: student's choice and teacher's guidance are equated to strike a balance between teacher's arbitrary discretion and student's individualism.

In the value system of some modern

societies wherein 'individual' and 'individualism' have been capitalized as being of first importance, the process of 'individualizing the curriculum' has often been carried to its logical end, and too far. In fact, individuals compare more than they differ, being members of a given society/country/state/ nation with common set of beliefs, needs, and experiences.

Advancement in education, and extension of studies undertaken by individual scholars and academic circles, resulted in expansion of knowledge by the turn of the 3rd century A.H. Accordingly, Muslim educators and thinkers undertook to determine the scope of the then current knowledge, and the different disciplines were identified, categorized and further classified in terms of their value for intellectual pursuits as well as in terms of their importance and priorities for curriculum. Early in the 4th century, Farabi (d. 339/950) outlined the scope of knowledge *(Ihsa-al-'ulum)* and its categorization in terms of their importance *(Maratib al-'ulum).* [12] By the middle of the 10th century, Tash Kubra Zadeh had identified as many as 316 'areas of knowledge.[13]

The broad 'divisions' of 'knowledge' were conceived and identified on the basis of 'subject matter'. Ikhwan Al-Safa, in the 3rd century, classified 'knowledge' into four categories:

Ilahiyah (concerning God), *Nafsaniyah* (concerning man), *Tabi'iyah* (concerning nature) and *Riyaziyah* (concerning computation).[14] Two centuries later, in his *Kitab al-Shifa* Ibn Sina (d. 459H./1067) classified the 'study areas' into seven categories: Linguistics and the related studies; Logic and the related studies; Informative studies; Natural/Physical sciences; al-Ilahi (Mataphysics) and the related studies; Socio-economic-cultural studies; *al-Fiqh and al-Kalam.* [15]

Strictly, from educational point of view, the different 'knowledge areas' were classified in terms of their inherent value, educational objectives, and curriculum priorities. The main criterian for weightage given to any particular subject or study was from its inherent value, essential need and importance with reference to Islam (for individual Muslim, as also Islamic community) - and, accordingly, its priority in the study programme and curriculum. Ghazali defined this principle with clarity and understanding as follows.[16]

a) There are two main categories of 'knowledge areas': (i) *Al-'Ulum al-Shara'iyah* or 'the revealed knowledge', which cannot be acquired except from the Prophets, and (ii) the rest

of the knowledge which in terms of its 'value' is to be classified as *mahmud* (of highest value), *mubah* (praiseworthy), and *muharram* (ignoble and useless).

b) *Mahmud* includes those studies which are essential for the betterment of life and living *(ma yurtafa'u bihi masalih umur al-dunya)* such as Medicine, Mathematics etc.; *Mubah,* such as History, chaste poetry etc.; *Muharram,* such as Majic, Trickery, Deceptions, etc.

c) To provide for individual choice within curriculum, the *Mahmud* studies are to be differentiated into two components: (i) the *Faridah or Fard al-Kifayah,* i.e. compulsory for all students; and (ii) *Fazilah,* i.e. individual Honours and Excellence. The *Faridah* or compulsory studies are those which are indispensable for managing the worldly affair.

Other educators employed, to the same purpose, a similar or somewhat different terminology for different curriculum components, such as *fard-i-ain, fard-i-kifayah, mubah, mustahab, madhmum, muharram* .

THE CONCEPT OF 'REVEALED' AND 'ACQUIRED' KNOWLEDGE.

Traditionally, when two broad divisions of knowledge are conceived in terms of 'the revealed knowledge' and 'the acquired knowledge', a further categorization of the more specific 'knowledge areas' under each becomes necessary for determining educational objectives and curriculum goals for any one or all stages of education.

Each Muslim society may adopt its own approach for such a categorization for curriculum development in the light of its own considered views and expertise, and may assign curriculum priorities to the different 'knowledge areas' so categorized, in terms of its own needs and requirements.

And yet, some basic understandings have to be developed, and the questions such as under may be raised and adequately answered.

a) How can we define the nature and the scope of 'revealed knowledge' and of 'acquired knowledge' in terms of the specific curriculum goals to be achieved?

b) Recognizing that Holy Quran has been, and must be the foundational source for Islamic Education, how to establish it as an educational source both in theory and practice? What it involves to study the

Quran in the 15th/ 21st century?

c) Which areas of knowledge and guidance are more specifically emphasised in the Quran and which can, therefore, be characterised as 'Quranic Studies'?

d) Based on the Quranic Studies and further knowledge directly related to them, what specific courses are to be organized at each stage of education?

The Acquired Knowledge

While the quantum of 'the revealed knowledge' is embodied in the Quran, the question may be raised as to what is the scope of the acquired knowledge. Some clarification is necessary in order to see the implications for curriculum development. Consideration of the following viewpoints may be relevant.

- 'The acquired knowledge' is 'the knowledge to be acquired', i.e. the knowledge other than 'the revealed knowledge', which is to be acquired. Its scope need not be limited. In the light of the Quran, it cannot be limited only to the knowledge already developed, defined, acquired and transmitted in the history of Islamic community, and therefore known as 'the transmitted knowledge' *(al-'ulum al-naqliyah)*.

- It is to be recognized that all the knowledge necessary 'to know the unknown' has to be acquired if it consolidates faith in the Creator through a better understanding of His creation, and if it benefits mankind.

- As such, all the useful knowledge discovered/being discovered by mankind comes within the scope of the knowledge to be acquired.

The Revealed Knowledge

'The revealed knowledge' is embodied in the Quran. As all the 'guidance and knowledge' contained in the Quran is 'revealed', the whole of the Quranic guidance and knowledge becomes on important source for study. All the knowledge areas and all the studies which are essential for comprehending 'the Quranic guidance and knowledge' are, therefore, important.

The guidance and the knowledge embodied in the Quran are to be categorized into specific 'knowledge areas' for purpose of curriculum organization, with reference to the central unifying principle of *TAUHD* as an all-inclusive key concept. The following three categories of 'Quranic Guidance and Knowledge' may be discerned as being the essential ones.

A. 'The guidance and the knowledge' that explain and confirm ISLAM as being 'the

Faith of Allah' *(inna al-din 'ind-Allah al-Islam).*

B. 'The guidance and the knowledge' that confirm faith in Allah and the truth of the divine guidance given to mankind throughout the ages, by calling attention to the fateful consequences of its rejection by the anti-God negative behaviour.

C. 'The guidance and the knowledge' that consolidate faith in the One Supreme Creator of all, through observation and study of His creation, the universes.

The more 'specific knowledge and study areas' under each may be identified as under.

A. The 'knowledge areas' which explain the 'Faith of Islam' and confirm faith in *'al-Islam'* as the 'Faith of Allah'. Islam confirms faith in Allah, in the divine mission of the Prophet, and explains the way of life of an individual Muslim and the Islamic Community (Ummah) in accordance with the guidance given by Allah. Islam is the code of Allah *(Shari'atullah)* for the welfare of mankind. The following 'knowledge areas' may be specified' under this category of divine guidance.

* Knowledge of the text of the Quran which explains 'Faith of Islam', the conduct of an individual Muslim, and the role and responsibility of the Islamic

Community (Ummah).

* Knowledge of the *Sunnah* as a study 'directly related to Quranic knowledge' ---- the guidance given by the Prophet both through spoken word (hadith) and exemplary action - which further explains the Faith and the role and responsibility of individual Muslim and of Islamic Community.

* Knowledge of the mission of the Prophet in establishing Islam and the Islamic community, as directly related to the implementation of 'the revealed knowledge'.

* Knowledge of the needs and problems of the Islamic community or any one of its units (a given Muslim society) with reference to time, place and circumstances, for its security, and advancement both in faith and function.

B. The knowledge areas which confirm faith in Allah and the truth of His divine guidance for mankind. The Quran confirms this by drawing attention to the worst fate of those who rejected the divine guidance and who misbehaved on Earth by violating peace, misguiding mankind by spreading falsehood, and by oppressing the people for their own self-aggrandizement. This knowledge, though inter-related, has two main aspects:

- Knowledge of the divine guidance revealed through the ages (Al-Adyan), and of the missions of the Prophets sent from time to time; how the Prophets were persecuted and the divine guidance rejected by the misguided peoples; and how the texts of the revealed scriptures were changed, interpolated and the divine guidance distorted. As a result, how those misguided peoples and their leaders and rulers suffered their worst fate! This 'knowledge area', in effect, becomes a critical and comparative study of the religious truths, deviations, and of the resulting consequences. Recognizing it as an essential study in the light of the Quran, it was pursued and developed at the early foundational stage of Islamic Education. Thus, all faiths, the earlier and the later ones, came under study. When opposition to this was voiced in some un-enlightened circles by the turn of the 4th century H., Ibn Hazm boldly warned that 'the ignorant one who opposed the study of other faiths was disobeying his own Benevolent Lord (Allah)'.[17]

- Knowledge of the past nations (AL-AQWAM) and their behaviour characterised by defiance of the divine guidance *(tughyan)*, spreading of mischief *(fasad)* and destroying peace on the earth,

and becoming rejectors *(mukadhdhibin)*, unjust and oppressors *(zalimin)*. This becomes the study of history and comparative history of the rise and fall of the nations and their rulers. The Quran draws attention to their might and to their stupendous monuments such as 'the many-columned Iram' *(iram dhat al-'imad)* which is now in ruins. In order to confirm the truth of the divine guidance and the worst consequences of rejecting it., the Quran urges man to travel around and see these monuments and take lesson from them. Thus, study of archaeology becomes inter-related with history.

C. The 'knowledge areas' which consolidate faith in the One Supreme Creator of the Universe. It is the unique aspect of the Quranic guidance that man's faith in the Supreme Creator is consolidated by calling attention to His glory writ large in the entire creation. It is the most unique and powerful argument of the Quran, repeated frequently against denial of God and for confirming and consolidating faith in Him. Attention is drawn to the glory, perfection and harmony in the universe, which is to be understood through keen observation and careful study. Being directly related to consolidating faith in the One Supreme Creator and Originator of life and Universe, such study areas as under constitute the most important feature of Islamic Education, particularly of the curricula at tertiary level.

- Study of the origin of Creation, origin of Life and of the Universe. Creation of the universe and of different forms of life (man, beasts, plants etc.) find frequent references in Quran. The whole Universe was created in undeniable reality, in absolute 'truth' (cf. 46:3). Attention is drawn to "the creation of the heavens and the earth" and the varied phenomena observable in them (2:146). "Lo! in the creation of the heavens and the earth and (in) the difference of night and day are token (of His sovereignty) for men of understanding" (3:189). Allah is the Originator of Universe and life in it. God is "the Originator of the heavens and the earth" (6:103). The origin of life and formation of the Universe come under reference: "The heavens and the earth were joined together: then We clove them asunder and We got every living thing out of the water" (21:30). There is unity, harmony and perfection in Creation: "Who hath created seven heavens in harmony. Thou can see no fault in the Beneficent One's creation; Look again! Can thou see any rifts? Then look again and yet again, and thy sight will return unto thee, weakened and made dim" (47:3-4). The first stage of creation is to be followed by further growth and evolution. Man is specifically commanded to travel and to discover the

origin of creation and its later growth. "Say (tell them O Prophet): travel over the Earth and see how He originated creation: then Allah bringeth forth the later growth" (29:20).

- Knowledge of Heavens and Heavenly Bodies. The nature of heavens and celestial spheres *(samavat)*; the solar system of 'the lowest heavens' *(al-sama' al-dunya)* ' adorned with planets' (37:6) and with constellations *(al-sama' dhat al-buruj)* (85:1); the sun *(shams)* and the moon *(qamar)*; sequence of day and night (7:54, 31:29); the shade (16:81, 25:45-46) and the shifting of the shadows, right and left (16:48); stars *(nujum)*, constellations *(buruj)*; and planets *(kawakib)*; the heavenly bodies and their orbits, rotations *(aflak)* and motions *(yasbahun)*; the sun and the moon "each one travelling in an orbit of its own motion" (21:33, 30:40); they are all subjected to "His Command", the divine law or the law of creation to which they must necessarily conform.

- Knowledge of the Earth. Its relief and climate; strength and firmness of its crust: its excellent spread out (51:48) with pitched mountains (88:19-20) and rivers: "He Who made the earth an abode and set rivers in its interstices and mountains

standing firm" (27:61); its roads and the paths of valleys (71: 19-20, 20:35-54); winds and louds (35:9) and the change of winds and clouds (2:164); the winds that fecundate (15:22); rain and flow of rivers (13:17); waters and pastures and the fertility of its soil producing provisions 'for you and for your cattle' (79:30-31).

- Knowledge of Seas and Oceans. Fresh water and sea water (35:12); ships plowing the waves and the seas yielding fresh meat and pearls and corals for ornaments to wear (10:14, 55:22). The big rivers flowing into sea and creating at their mouths two distinct divisions of water (joined, yet separate in colour and taste, one of the river being dusty but sweet in taste and the other of the green/blue sea, bitter in taste) (cf.25:53, 35:12, 55:19-20, 22).

- Knowledge of the water cycle and the growth of plants, grain fields and trees. The water cycle which makes possible all growth and agriculture; the winds carry the heavy-laden clouds from which comes down the rain; water then descends to the ground and "thereby brings forth fruits of every kind" (7:57). "We sent down water from the sky in measure, and lodged it in the ground. And We certainly are able to withdraw it. We gave rise to gardens of palm trees and vineyards, where, for you, are abundant

fruits and of them you eat (23:18-19). 'Hast thou not seen that God sent water down from the sky and led it through sources into the ground? Then He caused sown fields of different colours to grow' (39:21); 'Say: Do you see if your water were to be lost in the ground, who then can supply you with gushing water?' (67:30).

- Knowledge of the Vegetable Kingdom. Plants with different characteristics and qualities (13:4); growth of all kind is 'in due balance' (15:19-20); the biological process in the growth of plants, "of all fruits (God) placed (on the earth) two of a pair" (13:3); of these some are highly evolved pairs, 'noble' and 'magnificent' (22: 5, 31:10); the reproduction process in plants through germination; "verily, God splits the grain and the fruit stone" (6:95).

- Knowledge of the Animal Kingdom. Reproduction is universal in the Animal and the Vegetable Kingdoms and in any other 'unknown forms'. "Glory be to Him Who created the components of couples of every kind of what the ground caused to grow, of themselves (human beings) and of what you do not know" (36:36). The process of reproduction is through (male or female) 'Pairs'. "God fashioned the two of a pair, the male and the female, from a small quantity of

liquid when it is poured out" (53:45-46). Like human beings, there are also communities *(umum)* among animals, both among those which remain on the earth (land and water) and those which fly: "There is no animal on the earth, no bird which flies on wings, but are in communities like you" (6:38). Animals of the same and the different species--such as the cow and calf, the camel, the donkeys, the elephants, the birds---have come under reference; instinctive intelligence among animals is underlined by the specific mention of the bee to which is 'revealed' the divine guidance, and of the ant and the spider.

- Knowledge of Organic Matter. The primary constituents of milk are given by referring to the organic formation of milk in the belies of animals, from their excrement and blood, coming from a conjunction between the contents of the intestine and blood. "Verily, in cattle there is lesson for you. We give you to drink of what is inside their bodies, coming from a conjunction between the contents of the intestine and the blood, a milk pure and pleasant for those who drink it" (16:66).

- Food Products and their nourishing and healing qualities. Pure sweet water for drinking (25:48-49); the honey which has

the quality of cure and remedy for human beings (16:68-69); fruits and grain which serve as food (23: 18-19, 50:9-11); animal milk as a nourishing and pleasant drink (16:66).

- Knowledge of Light. Its different intensity, lumination, reflection. Light *(al-nur)* of different objects *(sun, moon, stars, lamp, pearl)* and of different intensity: piercing of the shooting star *(al-najm al-thaqib)* (86:3), glitter of the pearl, lumination and reflection of the luminary. "God is the light of the heavens and the earth. The similitude of His light is as if there were a niche and within it a luminary: the luminary is in a glass. The glass is as if it were a planet glittering like a pearl" (24:35).

- Knowledge of rain-clouds, raindrops, hails and lightening. Hail and lightening resulting from the rain-clouds indicate, as is now known to us, the presence of electricity in the earth's atmosphere. Or like a rainstorm from the sky, wherein is darkness, thunder ana the flash of lightning. "(God) is the One Who shows you the lightening with fear and covetousness (13:13).

- Knowledge of Calculation and Computation. The concepts of reckoning, taking account, setting a measure and

measuring correctly are underlined. Attention is drawn to the punctuality of time in the motion of the sun and the moon (55:5) and that enables man to calculate time (cf. 6:96). It is a favour of Allah that man should have the knowledge of counting and computation for his life needs: "that you may know the number of the years, and computation" (10:6, 17:12).

- Knowledge of Navigation. Allah is the One who has set out for you the stars, that you may guide yourselves by them through the darkness of the land and the sea (6:97); the ships which sail on the sea for trade and transport, "for the benefit of human kind" (2:164); the ships ploughing the waves so that you seek His bounty (16:14).

- Human Reproduction for Continuity of Human Progeny. Fertilization of human egg in the *nutfa*, a very small quantity of sperm (16:4, 23:13, 75:37). Implantation of the fertilized egg in mother's womb (22:5); evolution of the embryo and its stagewise development: "We fashioned the thing which clings into a chewed lump. We first brought forth the small spermatic liquid *(nutfa)*, the clinging one *(alaqa)*, then We fashioned it into a chewed lump *(mudgha)*, then We developed the chewed lump with bones

(al-mudgha 'izama), and then We clad the bones with flesh in tact *(kasauna al-'izam lahma)* (23:14).

To be brief, what is outiined above is neither adequate in terms of the statement of each area, nor is this list of 'knowledge areas' exhaustive of the Quranic guidance on the subject. Besides, importance of 'language' and 'speech', 'reading' and 'writing' are underlined urging the believer to develop these abilities. The 'wind carved hills', the 'winnowing winds' *(al-ahqaf)*, earthquake, smoke, iron, gold which figure in the titles of the *surahs* indicate the need to undertake studies in Atmospherics, Minralogy etc. Besides, a number of highly advanced concepts are underlined in the Quran to motivate mankind, particularly the believers, to engage in advanced research and specialization to discover the unknown 'realities' for greater glory of God.

The Quran calls attention to what is 'not known to man' and to the highly complex factors involved in the process of creation. According to the Quran, there are 'components of couples' in every species - - - in plants, humans and animals and in "what you do not know" (36:36); the constituents of the fertilizing spermatic 'mixture' or 'mingled liquid' *(amsaj)* (76:2), human progeny/species taking shape from the 'quitessence' *(sulala)* (8:32), from something which clings (96:2, 23:14, 40:67, 75:37-55). These are the complex facts and factors of physiology of

fertilization and biological conditions of human embroyology which are to be investigated and understood. Man's descent from 'a single being' is to be studied and understood: "And He it is Who has produced you from a single being, and (hath given you) a habitation and a repository" (6:99). "His word is the truth" (6:74). This truth, the reality *(haqq)*, is to be realized by the believing man by seeking divine guidance in his study and research.

The areas of knowledge such as the above constitute the component of 'Quranic studies' in curriculum. These are *al-Ulum al-Quraniyyah* because the Quran defines them, calls attention to them, and urges mankind to think about them, study them and understand them. It will be a misonmer to call these studies *al-Ulum al-Bashariyah* (the studies derived by man or pertaining only to man or mankind), or by any other name. A complete statement of all of them, with an adequate explanation of each based on the Quranic text, is to be formulated. The examples given earlier would show that each one is clearly identified in the Quran in a few but most meaningful words. The role and responsibility of an individual Muslim and of Islamic Community in different areas of life may be studied in social, economic, political and other contexts. Such studies are known as sociology, civics, economics, or politics in modern terminology. The 'knowledge areas' underlined in the Quran with reference to the phenomena of creation, are now generally known as Evolution (i.e. origin of the universe and

evolution of life), and others as Astronomy, Geology, Geography, Oceanography, Biology, Botony, Zoology, Organic Chemistry, Medicine, Physics, Light, Electricity, Mathematics, Navigation, Embryology. It makes no difference by what name each area is now being called, or was called in the past; what is important is the substance of each study, and the objective of undertaking it. The objective of the 'Quranic Studies' is to seek 'truth' and 'reality' and consolidate faith in Allah as the Supreme Creator, and in His divine guidance.

Beside the 'study areas' underlined in 'the revealed knowledge', or those related to it, any other studies, both theoretical and practical may be included in the scheme of curriculum. All knowledge is *'islamic'* in purpose, if it is acquired to consolidate faith in the Supreme Creator, and for the benefit of mankind.

THE GUIDING PRINCIPLES

Curriculum development in an Islamic educational system must necessarily be based on such guiding principles as (i) unity and integration, (ii) benevolent necessity and (iii) balance and wholeness, which all derive their validity from the concepts of *Tauhid, Manfa'ah* and *Mizan.*

(i) The 'principle of unity' deriving its validity from the concept of Tauhid, calls for integration. The modern separation or polarization between 'general education' and 'specialization' is to be

avoided. 'General education' need not be conceived as something which is to be added to make up a deficiency or to enhance efficiency. The system of Islamic Education is to be conceived as a unified whole, consisting of 'foundational education' and a further 'continuation for individual pursuit and excellence'. Education at primary, secondary and higher secondary is to be planned mainly as 'foundational education', aimed specifically at the development of the 'whole' student. Specialized programmes of training or of higher learning must rest on this 'foundational base'.

(ii) The principle of 'benevolent necessity' (Manfa'ah) is to guide the selection of specific 'subjects' or 'study areas' to be included in the curriculum', particularly at the tertiary level. With the expansion and explosion of knowledge, only those subjects and studies are to be included which are absolutely essential and necessary with reference to their contribution to the well-being of the individual, the community and the mankind in general. The principle of 'benevolent necessity' further implies that all educational effort will be directed towards the achievement of best results. In some modern systems, an over-emphasis on 'individualism and individual interests and choices', has

brought in such subjects and studies within the orbit of curriculum as, at their best, satisfy curiosity of the individual student; but, in terms of the end-results their study amounts to sheer intellectual luxury.

(iii) The principle of balance (Mizan) [18] is to be observed between the components of common learnings and of 'diversified studies'; between individual choice and community needs; and between sound foundational education and further continuation or specialization.

Deviations from such basic principles had created serious drawbacks in higher educational curriculum in the Islamic society, beginning from the 8th century of the Hijra or earlier. Non-essential subjects came to be regarded as 'essential' and were studied with vigour, while essential subjects were entirely left out. The curriculum was over-loaded with the study of *Mantiq, Kalam* and *Falsafa* which, moreover, received such an undue importance that these were considered to be an integral part of 'the religious studies'. As already pointed out, study of these subjects became a prominent feature of the Indo-Muslim system to such an extent that those who were responsible for it were bitterly criticised for taking the Greek philosophers as their prophets'.[19] That these subjects had dominated the curricula not only in the Indo-Muslim system but also elsewhere in the Islamic world, is confirmed by

Shalaby in his 'History of the Islamic Educational Curricula'[20]. Another serious drawback of these curricula was that most essential studies, even those specially emphasised and urged by the Quran, viz. the study of Divine Guidance in its historical perspective *(AL-ADYAN)*, the study of the causes and consequences of the rise and fall of the nations, or the study of Creation and of the Universe, were not included in curriculum. Shalaby has convincingly argued for the inclusion of these truly 'Islamic' studies in the scheme of Islamic Education.[21]

Finally, attention may be drawn to the fact that a curriculum does not function in vacuum, and also its success does not depend exclusively on its design. Teacher-competence, institutional environment and administrative policies and procedures are equally important. The following viewpoints need a special emphasis in this context.

a) Beliefs *(aqa'id)* cannot be inculcated, faith cannot be consolidated, and a 'Muslim personality' cannot be developed merely by prescribing textbooks, or giving compulsory courses, or diversifying the curriculum. The most essential factors will be (i) the teacher with commitment, and (ii) the institutional environment that reflects Islamic values and ideals.

b) Methods of consolidating faith by developing clear concepts and convictions, and of improving and advancing Islamic community by gaining

fresh insights and understandings, will keep changing from time to time in the light of the newly gained knowledge following higher level of educational achievements. Therefore, curriculum in an Islamic Educational System will remain under constant review for continuous change and progress.

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CHAPTER - II

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2. The Quran: Surah 14, verse 1; Surah 2, verse 257; Surah 65, verse 11.
3. The Quran: Surah 39, verse 9.
4. The Quran: Surah 96, verse 5.
5. The Quran: Surah 29, verse 20.
6. The Quran: Surah 62, verse 5.
7. The Quran: Surah 38, verse 45.
8. The hadith quoted by Hafiz Ibn 'Abd al-Barr in 'Jam'i Bayan al-'Ilm wa Fadlihi etc. Cairo, 1937.
9. The Quran, Surat 20, Verse 14.
10. *Kitab Al-Sahih* of al-Bukhari, under 'Kitab al-'Ilm'.

CHAPTER - III

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17. Ibn Hazm quoted by Ahmad Shalaby following Ihsan Abbas (Shalaby: 'Muqaranat al-Adyan', Cairo, 1961).

18. Mohammad Qutb, in his 'Manhaj al-Tarbiyyat al-Islamiyyah' has specifically stressed the importance of 'the principle of balance' in the light of the Quranic concepts.

19. In the following verses:

أيا علماء الهند طال بقاؤكم وزال بفضل الله عنكم عناؤكم
رجوتم بعلم العقل فوز سعادة وأخشى عليكم أن يخيب رجاؤكم
فلا في تصانيف الأثير هداية ولا في إشارات ابن سينا شفاؤكم
ولا أطلعت شمس الهدى من مطالع فأوراقها يجوركم لا ضياؤكم
أخذتم علوم الكفر شرعا كأنما فلاسفة اليونان هم أنبياؤكم

20. Among the serious inadequacies and drawbacks of Islamic educational curricula and methodology in later centuries, Shalaby has specifically mentioned the distrorted and damaging function of the subjects of *Kalam, Mantiq* and *Falsafa*. These were ostensibly regarded as 'Islamic studies' though actually they were not so. (Shalaby, Dr.Ahmad: Tarikh al-Manahij al-Islamiyyah, Cairo, 1978, pp.76-82).

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PART - II

THE PERSPECTIVE

APPENDIX - I

THE CONCEPTS AND CRITERIA UNDERLINED IN THE QURAN FOR THE 'BOOK' THAT GUIDES AND EDUCATES

The Quran is a repository of the revealed knowledge. It has a universal appeal. It emphasizes its own key role as Word of God for the education and guidance of mankind. It has established concepts and criteria for 'Book' as a source of knowledge and wisdom. These criteria are authenticity, simplicity, truthfulness, consistency and balance. Besides, 'Book' must be free from all doubt, contradiction, distortion and misinformation. The Quran meets all these criteria.

The Quran gave impetus to the propagation of book-based knowledge and initiated a vigorous revolution in the era of writing, valuing, collecting and preserving books. Also, it institutionalised the teaching-learning process through the written word. The Quran gives itself several names each signifying its purpose, quality and validity. It is a comprehensive treatise of Divine guidance and direction.

The Quran, while emphasising its own role as a 'Revealed Book' for the education and guidance of mankind, also consolidated the key

concepts of 'BOOK' and established criteria for the 'BOOK' that can truly guide and educate human beings. These concepts and criteria came to the forefront for the first time in the educational history of mankind, since they were spelt out nowhere so very clearly and convincingly prior to the revelation of the Quran, either in a single book or in all the books put together.

The meaning, purpose, message, mission and the guidance contained in the Quran are conveyed through its words, verses and the whole text: they are underlined in specific concepts such as *'Tanzil'*, *'Hukm'*, *'Huda'*, *'Haqq'*, *'Furqan'* and *'Rahmat'*, but they are more comprehensively reflected in its totality as *AL-KITAB* ('The Book').

The earlier scriptures were known by their specific names such as *Zabur*, *Torah* and *Injil*. Comparable to these names is 'Quran'. But by putting premium on WRITING, the Quran emphasised its own significance mainly as *'al-Kitab'* (The Book) - the name derived from the concept of 'writing'. A considerably large number of words derived from the root KATAB (to write) occur throughout the Quran. Of these, the one more often mentioned is KITAB which is used in the meaning of 'Book' more than two hundred and thirty times.[1]

A NEW ERA OF 'PEN', 'WRITING' AND 'BOOK'

In human history, 'written word' was first

created not by 'writing with pen' but by scratching, carving, cutting, incising, painting etc. Since scripts were to be inscribed on different materials, their mode or form and style necessarily depended on the material base on which they were inscribed. Thus, words such as *littera* and *scribere* are derived from the roots linked with the processes and epochs when words were scratched, incised and carved.[2]

A new development took place when reed pens were used on Papyrus rolls in Egypt, or on paper in China. To begin with, the end points of such pens were chewed into brush tips, but use of the pen, as such, marked a new stage in documenting which, as associated with 'pen', became known as 'writing'. The Quran exalted the use of Pen for writing as a key to the development of new knowledge. "The Most Bountiful Lord Who taught by the Pen, taught man that what he knew not".[3] The 'Pen-cum-Writing' process being an important developmental stage in the intellectual history of mankind, the Quran called it to witness while underlining further guidance for Man: "By the Pen and what they write therewith".[4] Pen, as the most effective instrument for writing and recording knowledge, had set a new stage of achievement in man's unique ability to record his thoughts and experience, to transmit and communicate them to others far and near conveniently and to preserve them for future from generation to generation.

'Book' is the manifestation of the

'Pen-cum-Writing' process. The predominent use of the term 'Book' as such in the Quran was to herald the advent of a new civilization. The word 'Book' as written with pen, was almost unknown before. In previous eras, the various names for 'Book' were specifically associated with the material on which it was produced. *Biblos* in Greek originally meant some reed-barks, Latin *libra* meant inner bark of trees, English *book*, German *Buch* being related to Germanic *boc* meaning beech tree, and Russian *kinga* coming through Turkish/Monogolian originally connoting woof of silk.

SIGNIFICANCE OF 'KITAB' AS USED IN THE QURAN

Of all the words derived from the root 'KATAB' occurring in the Quran, the one more frequently used is 'Kitab'. It is used mainly in the meaning of 'book', with a few other connotations as under:

(i) 'Kitab' in the sense of a despatch, a letter, a communication.[5]

(ii) 'Kitab' as a record: (a) the record of performance of a people or a nation[6] during the period of its historical existence or ascendency; (b) the 'record sheet' of an individual's deeds[7] during his/her life-span on earth; and (c) the record of the humans to be laid open and established for taking account on the Day of Judgement.[8]

(iii) 'Kitab' as that which is 'written down' as

an ordinance of God to be observed,[9] or laid down in Time Chart to take place at a fixed hour,[10] or 'entered into' the daily Time Table as a fixed duty to be performed at fixed hours,[11] or a period of time.[12]

(iv) 'Kitab', as a written scroll which can be rolled up.[13]

(v) 'Kitab', as a 'written authorization' or 'written document' that is binding in law'[14]

KITAB meaning 'Book' denotes two main concepts. (a) The Book of Divine Law governing the whole creation and all the universes; this concept of *KITAB* comes under reference more than 25 times. (b) 'Book' as it is known to man finds mention more than two hundred and thirty times.

(a) The Book of Eternal, Unchanging, Universal, Divine Law of God, the Book of His Decrees, which is only within His Knowledge. It is the Book of Creation's Destiny which governs MAN and all other creation in all the universes -- a Repository of Creator's Decrees and Ordinances which come into force as and when He wills. As such, it is denoted by the different meaningful names which testify to its being the Supreme Source of Divine Purpose, Plan and Knowledge.

It is *"Kitabun Maknun"* [15], 'Hidden Book', that is not apparent to Man, being beyond his sight and comprehension, but

is within the knowledge of God and all that is in the Heaven and the Earth is in it on record[16].

It is *"Kitabun Mastur"*,[17] 'Written and Inscribed Book' of Divine Law which operates according to the Divine Will exactly as laid down in it.

It is *"Kitabun Hafiz"*,[18] 'Book of Unfailing Record' in the Will and Knowledge of God. Events unfold as ordained in it and are brought into being as and when willed by God,[19] or prevented to occur as decreed by Him,[20] even as life span of an individual becoming short or long exactly as "recorded in the Book".[21]

It is *"Kitab"* that is within the knowledge of the Lord.[22] It is *"al-Kitab"*, 'The Book', in which nothing is neglected,[23] including all the genera and species of life either moving on earth or flying in the space, which being communities like the humans, will be gathered before their Creator and Sustainer for accountability.

It is *"Kitabullah"*,[24] 'Book' of God', which embellishes His Law and Ordinance regarding the regular monthwise Time Cycle.

It is *"Kitabum Mubin"*, 'Book of Clear Record' within His Knowledge, covering everything and all the happenings. Habitation and age limit on the earth of every living creature is laid down in "The Book of Clear Record"[25]. There is nothing hidden in the heaven and the earth but "It is in the Book of Clear Record",[26] and He knows it. "Not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in the Book of Clear Record *(Kitabun Mubin)*" [27]. "Not an atom's weight, or less than that or greater, in the heavens and the earth escapes Him (being within His Knowledge) but it is in the Book of Clear Record".[28]

It is *"Qur'anun Majid"*, 'The Sublime Writ', preserved in the imperishable Tablet,[29] and is invoked as witness[30] (to the folly of the disbelievers who doubt as to how a man from amongst themselves is blessed to be a Prophet).

It is *"Ummul Kitab"*, 'The Supreme Source Book', the Prime Source of all Knowledge and all Books. It is the "Book of Books". "For every age there is a book (revealed)[31]. God annuls what He wills and establishes what He wills (of an existing code), and with Him is the Ummul Kitab".[32]

(b) *KITAB* or 'Book' as known to Man has come under reference more than two hundred times, while *KUTUB* ('books') finds mention six times. The concept of *KITAB* in this sense covers the category of the 'books revealed by God',[33] including the earlier ones and the Quran,[34] as also the man made books 'written out by men themselves'[35].

In so far as the revealed knowledge originates in the 'knowledge divine' that is with Almighty the Creator, the Quran is also an integral part of *Ummul Kitab*, Sublime and Decisive, which is possessed by God.[36] The Quran originates in that Divine Source of Knowledge and is an exposition of that Supreme Source Book *(Ummul Kitab)*.[37] It has been revealed to the Prophet "Out of the Book of Thy Lord" and as such, "none can alter His words".[38]

QURANIC NAMES AND CONCEPTS

In its text, the Quran has been referred to by significant 'names' and 'adjectives' underlining the most meaningful concepts with reference to its stature as revelation, its mission to guide mankind and its most clear and effective communication. These 'names' and 'adjectives' and the concepts they convey, represent a kind of divine evaluation of Quran's excellence and worthiness as a 'book for the education and guidance of mankind'. These names and concepts, by centering attention on

substance and essence, are meant to guide a discerning reader in general and the believer as a devoted reader in particular, who seeks guidance in 'truth' and 'light'.

Thus as *KITAB* (Book), the Holy Quran is qualified by a number of praiseworthy adjectives. It is the Book which is *'AZIZ* (sublime and unassailable),[39] *HAKIM* (decisive in wisdom),[40] *MUSADDIQ* (authenticating the truly revealed contents of earlier Scriptures),[41] *MUNIR* (light giving),[42] *MUSTABIN* (discerning' between truth and falsehood, right and wrong),[43] and *MUBIN* (clear in record).[44]

The various names mentioned for the Quran are meaningful, each one carrying a connotation of great significance with reference to its origin, nature, message and mission. These are:

(a) **TANZIL.** In its origin, the Quran is *'Tanzil'*, being a stage by stage complete revelation from Allah to His Messenger (Rasul Allah)[45]. The nature and significance of *TANZIL* has been spelt out in relation to the attributes of Allah from Whom it emanates. It is a *'Tanzil'* from God Who is the Creator of the earth and all the celestial existence,[46] the Sustainer of Universes,[47] the Compassionate and Dispenser of Grace,[48] the Almighty the Dispenser of Grace,[49] the Wise,[50] the All-Knowing,[51] and All-Wise and All Praiseworthy.[52]

(b) **AL-NUR.** In essence and in effect, the Quran is *al-Nur* ', The Light.[53] It is LIGHT because its supreme source is Allah Who is the Light of all the celestial existence and the earth,[54] and also because it brings light and delivers from darkness to light.[55]

(c) **SUHFUN MUTAHHARAH/SUHFUN MUKARRAMAH.** In historical sequence, following and confirming the previous Scriptures,[56] it is a Divine Writ blessed with purity[57] and eminence.[58]

(d) **AL-FURQAN.** Just as the previous revealed books, the *Torah* and the *Injil*, [59] so also the Quran is *al-Furqan*, [60] the Criterion of right and wrong, the Standard by which to discern the true from the false.

(e) **AL-DHIKR.** It is *al-Dhikr*, 'The Reminder' for all the worlds and the whole of mankind,[61] revealed to the Prophet of God[62] as a Blessed Reminder[63] bestowed from on High[64], full of Wisdom[65] with guaranteed safeguard from the Almighty[66] for its continued relevance and everlasting benevolence for the guidance of mankind.

(f) **AL-DHIKRA.** In purpose and pursuation, inspiration and motivation, it is *'al-Dhikra''*, a Reminder and Admonition revealed from on High by Allah[67] to all the worlds and the whole

mankind[68] to individuals and communities, to recall, recollect and remember the divine guidance given therein. As a reminder and admonition, it enlightens, motivates and inspires those who do believe in the Lord, worship Him and are of insight and understanding.[69]

(g) **TADHKIRAH.** It is *Tadhkirah* (The Message, Memorial, Instruction and Admonition) for those who need it and would want to benefit by it[70], who are God conscious and self-controlled *(muttaqin)* [71] and stand in awe to Him[72] and who listen attentively.[73]

(h) **AL-HAQQ.** It is *al-Haqq*, [74] The Truth, revealed in truth and with truth[75] by God from on High to His Prophet. It is not a discourse invented: being revealed from God, there is absolutely no place for doubt in it.[76]

(i) **HUKM.** It is *Hukm*[77], a Divine Ordinance, Decree or Commandment to be obeyed and carried out by those who believe.

(j) **HUDA-&-RAHMAH.** It is *Huda* [78] (Guidance) and *RAHMAH* [79] (Grace/Mercy) for mankind.

(k) **SHIFA'-&-RAHMAH.** In effect, it is *'Shifa'* (Health) and Rahmah (Grace/Mercy) for mankind.[80]

(l) **AL-QURAN.** It is *Al-Quran*, sent from on High to the Holy Prophet.[81] It is from Allah, All-Wise and All-Knowing[82] --- the Compassionate *(Rahman)* Who has taught *Al-Quran* [83] in revelation to the Prophet for the guidance of mankind.

CRITERIA THAT VALIDATE A BOOK TO BE AUTHENTIC AND RELIABLE FOR UNIVERSAL GUIDANCE

As The Book meant for the guidance of mankind and as The Book to be understood and acted upon by men and women in their lives here on the earth the Quran, instead of underlining its validity as a 'revealed book' on the basis of belief, invites everyone and all to ponder over its contents and be convinced of its quintessence and blessed mission on the basis of the criteria which make a book of guidance truly authentic and reliable. They are repeatedly called upon to discern its genuineness and trustworthiness on the basis of valid criteria such as the following ones:

A Book that is unique in design, substance and composition. It is unique in its substance and composition. It is not a kind of 'book' that can be invented. It is not forged,[84] and cannot be forged; for no writ comparable to any part of it can ever be produced.[85] It is absolutely inimitable: 'if all humans and all invisible beings were to join in to produce the like of the Quran, they could never produce the one like it even though they were to exert all their strength in aiding one another.[86] In its design, purpose, concepts and mission, the

Quran is all wisdom,[87] grand[88] and noble[89]. It leads to what is most upright[90] in its guidance for mankind.

A Book that is free from all doubt. As a revealed Book, the Quran is unique in its authenticity, no part of it being tainted with any doubt whatsoever. 'It is the Book whereof there is no doubt'.[91] Having been given by the Lord, Sustainer of Universes, it is free from all doubt.[92] No falsehood can ever associate with it in any manner.[93]

A Book that is free from distortion and deviousness. "Praise be to Allah Who revealed the Book to His Servant and has not placed therein any crookedness".[94] It is free from deviousness and distortion.

A Book that is free from internal contradictions. It is truly a revelation from God for the guidance of mankind. For, "if it had been from other than Allah, they would surely have found in it much contradiction".[95]

A Book that excels in communication and consistency. As a book, the Quran is superb in communication and presentation (teaching), being consistent within itself,[96] containing truth and excelling in its exposition.[97]

A Book that is clear and complete. The Book has been revealed to the Prophet from on High

(gradually step by step) as "an exposition" of all things,[98] a detailed explanation of everything[99] in order to make everything clear. It is all inclusive[100] and "a book fully explained"[101]. This is "the Book of which the verses are distinctly established and further explained and expounded (in it)".[102]

A Book that establishes 'balance'. "God has revealed the Book with Truth and Balance".[103] In its words and concepts, it establishes truth and balance. Also in its guidance for mankind, it enjoins a discerning balance. "It is the Book and the Balance so that mankind may discern right and wrong".[104] A book that educates and guides mankind has to be in balance. It has to avoid extremes and imbalances, so that equilibrium and harmony prevail in human affairs and in the whole creation.

A Book that leads out of darkness to light. The 'Book' was revealed to the Prophet so that thereby he may bring forth the mankind from darkness (of doubt and ignorance) unto light (of faith and knowledge).[105]

THE QURAN AS 'BOOK OF TEACHING', AND ITS CRITERIA FOR 'TEACHING'

As the Quran was revealed for purpose of educating and guiding mankind, its contents were to be immediately and effectively conveyed to the people. Thus, a clear direction was given to the Prophet (sal'am): "Convey (to others) whatever of

this Book has been revealed unto thee"[106], in order to give correct guidance by affirming and explaining the truth, and dispelling the doubts, conflicts and confusions.[107] To fulfil this divine mission, the Quran was revealed to the Prophet in the language of his own and that of his immediate audience, so that he could covey its word and its meaning correctly and effectively to others, with happy tidings for those who would accept and follow it and warning for those who would contend and quarrel doubt it.[108]

Being a book that has to be taught, the Quran unfolds the qualities that characterise a 'book of teaching' and the quintessence of 'methodology of teaching'. Accordingly, a number of 'teaching-learning concepts' have been underlined and emphasised in different contexts throughout the Quran. These are, authenticity of the text, its presentation step by step, simplicity, clarity, proceeding with ease and without any haste, progress according to one's capacity, writing, reading, recitation, attentive listening, comprehension in parts and as a whole, citing examples for purpose of explanation, 'beautiful' presentation, 'words' along with 'meaning', the book and its essence, the ideas and the underlying wisdom. For example:

A book that is clear in content and exposition. The Quran is CLEAR[109] in its content and meaning, and is revealed in most clear Arabic *(quranan 'arbiyyan)*.[110] There is absolutely no

ambiguity[111] and vagueness[112] in its exposition. It is a 'Book the verses whereof are clearly expounded in clear Arabic reading for the people so that they may understand it'[113]. It places all emphasis on correct comprehension of its message and mission.

The text to be adhered to meticulously. As a revelation, God has vouchsafed the 'composition' of the Quran as also its 'recitation'. Accordingly, recitation of its text, as revealed, is to be adhered to meticulously: that fulfilled, it is guaranteed by God that its meaning will be made clear by Him to the devoted reader[114].

To be listened to attentively. The Quran is meant to be read, recited, listened to, understood and followed. Those who believe must "read it with the right reading"[115] (that leads to its understanding and acting up to it). When it is read and recited, it is to be listened to attentively: "And when the Quran is recited, give ear to it and pay heed, that ye may obtain mercy"[116]. The frequent reading of a book and attentive listening to it when it is read, perpetuate the living authenticity of its text.

'An Easy Reading' for remembrance and retention. "Indeed, we have made the Quran an easy reading for remembrance" of Him, and retention of reference to His favours, by recalling the rewards for those who had followed the divine guidance and the punishment suffered by those who rejected it.[117]

Sequence-wise reading with distinct intonation, and recitation with measured diction. Says God about the Quran *"wa rattil al-Quran tartila"* [118]. These emphatic words would signify that intended as Revelation to the Prophet, its arrangement as a whole was vouchsafed from on High and it was revealed to the Prophet verse by verse, in perfect word-composition, distinct intonation and measured diction. As such, it is to be read and recited clearly, sequence-wise, with measured diction and distinct intonation, without any haste, as the Prophet himself was directed to do.[119]

To be read with ease according to one's capacity to understand. The Quran is to be read and recited correctly with understanding, and to that end in parts and only as much as can be done with ease. "And (it is) a Quran that We have divided (in verses and surahs) so that (O! Prophet) you may recite it (effectively) unto mankind at intervals and (to that end) We have revealed it from on High as a stage by stage revelation".[120] "Recite then, as much of it as is easy for you".[121]

No haste in reading or drawing conclusions piecemeal, until one knows the whole. The Quran is to be read and understood as a 'Whole'. One is not to be impatient with the Quran, either in reading it over in haste or confining one's reading to isolated words, phrases, verses or sections without knowing the whole and thus drawing unwarranted conclusions. It is only by reading its

with reflection and comprehending the context as a whole, that one may develop insights and understandings which will clear up all doubts and confusion. And yet, the knowledge is infinite and the believer who reads the Quran with devotion and contemplation must simultaneously continue the seek God's grace for more and more knowledge to see the whole truth. Such a direction was revealed to the Prophet: "Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Quran until it has been revealed unto thee in full, and say 'My Lord! Increase me in knowledge'".[122]

'Book' and 'Wisdom' go together. Book is a repository of ideas which are conveyed through words. The 'word' is to be read with the *'meaning'* it conveys. Without this 'wisdom' to perceive the meaning and to act wisely in its light, the mere literal reading of a book will be of no avail. According to the Quran, both 'the Book and the Wisdom' are gifts from God for the guidance of mankind. God sent from on High "the Book and the Wisdom" so that what is revealed through the Book is understood correctly and acted upon wisely and judiciously, and not hastily and frivolously.[123] It is the Book, as well the Wisdom and the Knowledge, which guarantee against all kind of misdirection and misguidance. The Prophet was addressed thus:

> "But for the grace of Allah upon thee, and His mercy, a party of them had resolved to mislead thee, but they will mislead themselves and they will hurt thee not at all. Allah has revealed unto thee the Book and the Wisdom and taught that thee knew not before. The grace of Allah toward thee has been infinite."[124]

'Book' and 'Wisdom' are to be taught together. The Book and the Wisdom (to understand and interpret it and to act up to it), were given by God to His Prophet for the benefit of mankind. Thus in Divine grace, the Prophet was taught the Book (Quran) and was given the wisdom and the knowledge in order to guide mankind rightly. He also carried out his Prophetic mission the same way and, in turn, educated the men and the women in the Book revealed to him, and enabled them by his own example to develop the necessary insights and understandings to act upto it wisely, in an exemplary manner. The Quran confirms that the Prophet has been engaged in his mission of communicating the word of Allah to men and women, teaching them 'the Book' and 'the Wisdom', and also helping them (by his own example) to excel in purity and grow in grace.[125]

'BOOK' AS A LEGACY OF THE QURAN

'Book', as such, is a legacy of the Quran. The revelation of the Quran as Book, a Sublime Holy Book indeed, became a landmark in the spiritual and intellectual history of mankind. For the first time, the Quran stressed the importance of 'Book' and raised its status. It was declared that the "People of Book" are the privileged ones because of their

knowledge based on 'Book' (Scripture). By emphasising the importance of knowledge and consolidating the concept of "book" as a repository of knowledge and wisdom, the Quran institutionalized the authority of the book as a source of reference in all areas of knowledge. By emphasising the concept that the book is to guide and educate mankind, and by establishing valid criteria for such a book, the Quran also institutionalized the 'importance of book' in the process of education.

Higher status of those who possess 'Book'. Those people who were given a 'revealed book'[126] through God's Prophets are designated as *'Ahl al-Kitab'* (People of Book). Their special status is recognized by the Quran as higher than others on the ground that being the 'people possessing book' they have had access to the knowledge which was not available to others. Thus, they are superior in their belief and action in so far as "they do not mix up the right and the wrong".[127] Their food is clean and lawful and it is also lawful for the believers to marry from them.[128] While being engaged in discussion with them, followers of Islam are required to have dialogue with them amicably in a most proper manner.[129]

Superiority of "Knowledge" and authority of "Book" established. Importance of 'Knowledge' was underlined in conformity with the Quran being the repository of 'revealed knowledge'. It is the Book which is expounded by God *'with*

knowledge' [130]. The Prophet was warned of those "who distort Book" so that he may think as if "what they say is from the Book when (actually) it is not from the Book".[131] None is to say anything authoritatively except in the light of a 'revealed book'. "And yet among men", says the Quran, there are many a one who argue about God without 'kowledge', without 'guidance', and without 'a light giving book'.[132] Thus, the Quran laid down the criterion that for any claim or argument, evidence must be produced from an authentic source based on Knowledge (*'llm*), Divine Guidance (*Huda*), or a Light Giving Book (*Kitab Munir*). In this sequence, "Knowledge" becomes the very first decisive factor. The Quran stressed the importance of an argument based on 'authentic book'(Scripture) to the effect that: If any other 'god' has created anything anywhere on earth or in heavens, then as a proof thereof they should either produce 'an earlier Scripture' as authrity, or a recorded proof thereof based on true 'Knowledge'.[133] The argument is carried further that since the 'Book' is an authoritative source, only 'a book that is more clear in guidance' can replace the existing one:

> 'Say (unto them, O Muhammad): Then bring a Scripture from the presence of Allah that gives clearer guidance than these two (that) I may follow it, if you are truthful'.[134]

EMERGENCE OF THE INSTITUTION OF 'LIBRARY'

The Quran gave impetus to the propagation

of 'book based knowledge'. Elementary institutions, wherein preliminary knowledge came to be imparted mainly through *'Kitab'* (the Quran or any other text) were named (with reference to *'kitab'*) as *'Kuttab'* or *'Maktab'*. With the importance attached to WRITING, its art and technique were perfected into 'Kitabah' (calligraphy) which was pressed into service for producing presentable books, thus increasing their demand manifold.

With an emphasis on 'superiority of knowledge', search for more and more knowledge became an 'academic ideal' par excellence, which manifested itself in a large number of specialized studies (*'ulum*) demanding production of more and more books. These came to be assemblod in educational institutions to be used by teachers for instruction, by scholars for reference and research, by educated men and women for life long study, by book sellers for meeting an ever- increasing demand and by lovers of books as the most prized hobby. Thus, collections of books multiplied at different levels creating the special institution of *Maktaba* (Library).

The great libraries of the Islamic world, followed by the great libraries of the western countries and of the modern world, are a legacy of the revolution initiated by the Quran which established 'respect for books'. There is much speculation on what are supposed to have been 'libraries' - the Egyptian, Sumerian, Assyrian, Babylonian, Roman or the Greece prior to the era of

Quran. This exercise to visualize them in the image of 'modern libraries' is a laudable effort on the part of modern scholarship to stretch the concepts of modern civilization to the distant past as far as possible. And yet, collections of clay tablets or of papyrus scrolls in the ancient past can be called 'libraries' in a very general and elemental sense.

CONCEPT AND DEFINITION OF 'BOOK'

By the Quranic definition, 'book' by its origin is a written and composed record, a marvel of 'Pen' and 'Writing'. In its essence, 'Book' guides and educates. As such, in its substance, it must be free from all 'doubt' and 'contradiction'. What it purports to communicate must be free from distortion, deviousness, misinformation, misdirection and misguidance. Authenticity, simplicity, clarity in presentation, truthfulness, internal consistency, completeness of message, validity of argument and balance are the hallmarks of a standard book that can guide and educate. In its educative role, it must clarify confusion, discern between truth and falsehood and between right and wrong. It must enlighten and lead the reader out of darkness to light.

Thus, the Quranic definition and concept of 'Book' transcend the modern concepts and definitions of 'Book' recorded in the most uptodate dictionaries and encyclopaedias.

The Quran, in effect, opened up a vigorous new era of writing, propagating, valuing, collecting

and preserving books. A 'Book revolution' was initiated for the first time in human history.

As an authentic revelation, the Quran is confirmed as a unique Book of Guidance and Education for mankind, fresh and sublime in its relevance for all climes and for all times. The Quran contains universal guidance in 'faith' and 'knowledge' so complete and comprehensive that though it stands revealed by the Creator at His All-Knowing level, man must continue to advance his knowledge to become nearer and nearer to the cognitive level of the Creator, so that the far-reaching concepts of *AL-KITAB* (The Book) become revealed to him within the light of his own conviction and knowledge. Search for more and more knowledge by man has to continue even after attaining the highest possible level by any reckoning: thus, the divine direction to the Prophet "Say (O! Muhammad), My Lord increase me in knowledge".

35 morphological forms from كتب
314 uses as verbs, nouns, with pronouns
etc. (his book, their books, your books)

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132. Al-Quran (22:8) (31:2)
133. Al-Quran (46:4)
134. Al-Quran (28:49)

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APPENDIX - II

THE INITIAL MOMENTUM

The foremost divine mission of Islam, the last revealed religion through the last of the Prophets, was to address and enlighten mankind (al-insan), the human species (Bani Adam), to recognize in faith and belief the One Supreme Creator of all the Universes, to submit to His eternal laws, and to establish peace in the Universe on the basis of knowledge and understanding, freedom and justice. The model of such a 'believing society' and the 'truly Islamic State', was developed under the guidance of the Prophet (peace be upon him) during his life time as head of the Madina State.

The living example of the Prophet as an educator and teacher, and the guiding principles enunciated by him, became the model for developing a new system of education for the newly emerging Islamic community. Mosques became busy centres of elementary instruction. Higher learning became the concern of the more qualified scholars who taught individually or together. The institution of *Ashab al-Suffa*, approved and commended by the Prophet, came to be the prototype for institutions of higher learning with the main objective of free discussion and further inquiry into all fields of knowledge.

The foundations for the elementary school system were laid during the Caliphate of Umar b.

al-Khattab when schools were set up and teachers were appointed. *Qir'at* (Reading), *Kitabat* (Writing) and *Hisab* (counting and calculating) became the regular part of instruction, thus originating the concept of the 'Three Rs' at primary level. 'Childhood' came to be regarded as the most important period for strengthening the foundations of faith. Consequently, the institution for elementary instruction -- a 'universal elementary school' in modern terminology - which came to be known variously as *Kuttab, Maktab, Pasantren* [1] in different parts of the Muslim world, emerged as an important institution in the system. It was a distinctive contribution of the Islamic Education to the World History of Education. From the 2nd century A.H. onward, there developed institutions of higher education -- the Higher School/College *(Madrasa)*, the University *(Jami'ah)*, the Research Institute /Academy *(Dar al-Hikmat)*, Libraries, Observatories etc.

During the first centuries of the Hijra, the Quran remained the principal source of guidance and inspiration for continuous educational and intellectual development in Muslim Society. It has been recognized that most of the studies and sciences - religious, social, natural and mathematical - were derived from the Quran, under direct impact of the meaningful verses having a bearing on different subjects.

Many of the great teachers, educators and

philosophers, under inspiration of the Quran and within the intellectual context of their times, formulated theories of 'knowledge' in general and developed 'educational' ideas in particular. In terms of objectives and goals, their views on 'Teaching - Learning' and 'Education' had the common denominator of consolidating Man's faith in One Supreme Creator of all. Knowledge of the Faith *(Islam)*, excellence in conduct, intellectual development and acquisition of abilities and skills to meet the life needs were emphasised as other important objectives. Ghazali had the vision of a broad based 'human and humane education' integrating Faith and Action -- education which enabled the 'child of man' to know the Creator and believe in Him, and an educational guidance that prepared him for responsible behaviour. With these main directional goals, one may pursue all such additional studies as are beneficial and essential in life.[2]

According to Miskawaih, the goal of education is excellence in personal development and excellence in attainments in life.[3] Al-Beruni stressed that only search and research for truth could lead to the consolidation of man's faith in the Creator. He, however, based his exposition (little noticed so far) of man's search for knowledge and development of different studies and sciences on his 'compulsive needs' -- physical, social, intellectual and (mainly) economic. According to him, man is naturally bound to take to the study of sciences, because these satisfy his numerous wants. Thus, sciences originated and developed as a result of man's compulsive life needs.[4]

In spite of the fact that such original ideas on the development of 'Knowledge' and 'Education' (much in advance of some of those which are ostensibly credited to 'modern' writers) were expounded and most of the new studies and sciences, which became a hallmark of higher education and research in the early Islamic society, *were inspired by the Quran,* no conscious effort was made at any given period--whether on individual, institutional or State level--to formulate and develop a 'System of Education' based on the principles derived directly from the Quran.

There can be no two opinions about the nature of 'Islamic' education. No system of education can be called truly 'Islamic' if it is not founded on the universal principles derived from the Quran in the light of the Sunnah of the Prophet.

The Quran established the superiority of 'knowledge' and urged MAN to learn and educate himself, and continue to think over and study the entire creation -- all that pertains to 'humans' *(anfusihum)* and the rest of the Universe *(al-afaq, al-ard wa al-samavat).* Through such continuous concentration and study, he is to understand the nature and process of creation leading him to an ever increasing faith in the Supreme Creator. Also through his advancing knowledge and faith, he is to establish an *'Islamic'* society which is based on peace *(salamat),* truth *(haqq),* excellence*(khair),* beauty *(hasnat),* justice and equity *(al-'adle wa al-inhsan)* so that it becomes a 'model' for mankind to follow.

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1. 'Pasantren', the name of the 'institution of elementary education' in the Indonesian Muslim society. Santire = place (Javanese). Pondok in Western Java and Panjantren in Madura. To go to Pandok = To attend a Pasantren.

2. Ghazali's ideas are diffused through most of his works, mainly *'Ibya Ulum al-Din, Mizan al-'Amal, al-Risalat al-Luduniyyah and Ayyuh al-Walad.*

3. See Appendix - IV.

4. 'Man is naturally bound to take to sciences: His needs and defensive requirements necessitate such studies. Human beings want numerous things to be done while their resources and times periods are limited . This is the position of sciences: they have been brought into existence by man's economic needs and have developed accordingly'. (Al-Beruni: Tahdid Nihayat al-Amakin etc., the text ed. al-Tanji, Ankara, 1962.).

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APPENDIX - III

EARLY ADVANCEMENT OF PROFESSIONAL EDUCATION IN MAGHRIB

Concentration on instruction of the young in the early Islamic Society led to the development of an organized system with new ideas and practices emerging for the first time in history. The initial informal community arrangements for children's instruction later developed into universal elementary school as an institution in the Islamic world. Elementary education became essentially 'childhood education' and important pedagogical concepts emerged with the recognition of the role and responsibility of the teacher.

The Muslim West or Maghrib, i.e. North West Africa and Spain, produced eminent scholars in different areas of knowledge. In particular, Ibn Bajah's *Kitab al-Nafs* became the earliest text on psychology; Ibn Tafail's *Hayyi bin Yaqzan* demostrated the human child's potential to achieve highest level of comprehension through natural life experiences and self direction; and Ibn Khaldun's *Muqaddamah* unfolded universal concepts in the philosophy of history, sociology, culture, economics and human civilization. The more unique contribution of Maghrib came in the area of teaching the young. The teachers in Maghrib became pioneers to formulate principles and procedures of education. Of them, the ideas of three great educators - Sahnun, al-Qabisi and Ibn Abd al-Barr - are briefly outlined below.

Sahnun (Abd al-Salam b. Sa'id b. Habib, d.240/854), the eminent Maliki Jurist who had authored *Kitab al-Mudavvanah* as the formost code of Malikite Jurisprudence, became the pioneer to write on education of the young *(ta'lim al-sibyan)*. His work, as transmitted by his son Muhammad (d.256 A.H./870), is entitled 'Responsibilities of Teachers' *(Kitab Adab al-Mu'allimin)*. Sahnun expressed concern on teachers' lapses and suggested improvement. He strongly disapproved the teacher's harsh treatment of the learner because 'teacher may punish due to his own anger rather than for the child's benefit'. To emphasise, the *hadith* narrated by Ibn Abbas was quoted wherein the Prophet (sal'am) had said: 'The worst of my *ummah* are those teachers of children who are least merciful on the orphan and most harsh on the poor'. Sahnun approved mild punishment but only for the benefit of the child. He argued for establishing primary schools outside and not in the mosques. For better teachers and better arrangement, the parents should join together to hire teacher(s) for the school. According to him, the education of children consists in their general wellbeing, new learning and teacher's guidance for self-discipline and worthy conduct. The teacher is responsible for all this. Parents may, however, hire an additional teacher to teach any specific subjects. The teacher should remain fully engaged in teaching as he was being remunerated for it, and should not leave the class. He should not send children to do things for him. The more

significant of Sahnun's view was that the teacher should fix a time table for the pupils to remain engaged in class work, and to have a free time to talk among themselves because this helps in their growth and development.[1]

Sahnun's work was later enlarged upon by Qabisi (Abu al-Hasan Ali b. Muhammad al-Qabisi, d.403/1012 A.D.) in his "Detailed Treatise on Matters Concerning Learners and Guidelines for Teachers and Learners".[2] Building upon Sahnun's ideas, Qabisi gave a detailed treatment of children's education and, thus, consolidated the concept of Childhood Education. He emphasised the role and responsibility of parents and community in managing education. He advocated compulsory education *(al-Ta'lim al-lazimi)* for the young, this being the first idea in the history of education. Although Qabisi justified compulsory education primarily on the basis of religious and cultural attainment *(ilzam dini wa adabi)*, he conceded that the ruler should enforce compulsion.[3] He had in his mind the ideal of common education for all, without engaging any specialists for the upper classes. He dealt with pupil-teacher education and underlined the methods which lead the child to better learning *(ta'lim)*, self-discipline and cultural attainment *(ta'dib)*. Following Sahnun, he considered it necessary for the teacher 'to fix the time table'. The teachers' remuneration should be fixed in advance and, quoting Sahnun, he saw the need for appointing (an additional?) teacher ('areef) for appraisal. He also saw the need for 'joint work by more than one teacher', having in mind the

concept of joint staff responsibility in the institution.

An advanced work on superiority of knowledge and its acquisition, and also education for it,[4] was later authored by the Cordovan born scholar Ibn Abd al-Barr (368/978-463/1070).

Ibn Abd al-Barr was well aware of Sahnun's contribution whom he has quoted in his work, but he based his own views of knowledge and education mainly on Hadith of the Prophet (sal'am). He affirmed the *need and necessity* for learning and acquiring knowledge *(wujub talab al-'ilm)*, and defined the goals. According to him, with study of the Quran as the core, effort to acquire more and more knowledge should continue, the only criterion being its 'beneficial utility'. According to him, acquisition of knowledge is not for knowledge's sake; it has to be used beneficially. The learned is responsible to God so far as the use of the knowledge acquired by him is concerned. So far as choice in studies is concerned, it needs to be selective. A *hadith* is quoted on the authority of Ibn Abbas: 'Be selective in learning and select what is most useful'.

On the authority of two Traditions, Ibn Abd al-Barr underlined two important concepts --- inquiry and travel for knowledge and facilitating communication of knowledge. According to him:

a) In the learning process, remedy of ignorance lies in 'asking question'. Knowledge accumulates through search

and is acquired through questioning. Travel is necessary in search of knowledge.

b) So far as the teaching process is concerned, it is necessary to simplify and make it easy for the learner to understand. The Prophet's *hadith* is quoted: *Yassiru wa la tu'assiru* (Make it easy and do not complicate).

According to Ibn Abd al-Barr, the teacher should be dignified, courteous and helpful to the learners. The teacher must repeat if the listner is unable to grasp. The teacher should admit his own limilation and say: 'Only this much I know'.

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3. When Al Qabisi was asked whether a person could be compelled to send his child to school, he replied in affirmative, both in case of boy and girl.

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APPENDIX - IV

EDUCATIONAL THOUGHT IN MID-EAST, IRAN AND CENTRAL ASIA

By the 6th/12th century, organized education was at its zenith in the Muslim society and original ideas both in the theory and the practice of education were advanced by many eminent scholars, educators and philosophers in the Middle East, Iran, and Central Asia.

Scholarly Jahiz (d.868/869 A.D.) in Baghdad was the earliest to express his views on education.[1] A galaxy of great thinkers, philosophers and educators, from Egypt to the distant Bukhara-Samarqand, wrote philosophically on nature of knowledge and purposes of education. Others wrote professionally on principles and procedures of organized education, -- on teachers and pupils, on teaching and learning, and on curricula. The views expressed by Ibn Sina (d.1035 A.D.), Miskawayh (d.421/1030), Ghazali (d.505/1111), Ibn Juma'ah (d.733 A.D.), and Zarnuji are briefly outlined below to appreciate the progress then achieved in the domain of educational thought and practice.

Ibn Sina in his *Kitab al-Sayasa* stressed the parents' obligation to the child and elaborated upon the concepts of *ta'lim* (learning /knowledge) and *ta'dib* (pupil's self-discipline) in the process of education. As an accomplished physician with knowledge of childs' growth and development, he

advocated initiating educative process very early from the nursary stage, soon after the child was weaned. In choice of studies, Ibn Sina assigns importance to 'individual interest' of the child *(muyul al-sabiyy)* as well as exchange of views and group interaction and socialization of pupils *(yatakhabarun wa yata'awadun al-huquq)*. The whole class is to be involved in the educative process instead of signalling out individuals *(infrad al-sabiyy al-wahid)*.

Miskawayh (d.421/1030), philosopher and historian, was representative of the best intellectual achievements during the pre-Ghazali era (961-1039) in Iran and Iraq when, among other weighty subjects, education of children received full attention. In the realm of higher thought Miskawayh, in his treatise *Tahdhib al-Akhlaq*, advocated organizing philosophical education with ethics as its core. His approach to helping the student to grow in self education and self direction is based on psychology and guidance. The offending student is to be treated in gradual stages. If the teacher fails even after resorting to mild punishment, he must stop; it should be after lapse of time that he should help the student again.

Ghazali (1038-1111 A.D.), besides being a great thinker, was also a great teacher of his times. He was appointed to head the Nizamiya Madrasa Baghdad in 984/1091 and served for four years. He again returned to teaching in Nizamiya Naysabur in 498/1105 and began lecturing in 499/1106.

Ghazali (1058-1111) transcended the limiting barriers in educational thought and visualized the universal role of education to enlighten and ennoble mankind. In his epistle entitled 'Oh Child' *(Ayyuh al-Wald)* he addressed and motivated the human child to the highest levels of achievement. In 'Book of Knowledge', he extolled 'knowledge' as 'worship'.[2] According to him, 'systematic study' is necessary in the learning process, because *'Ilm* (knowledge) is necessarily so organized that one branch prepares for and leads to another. Besides, the student should know the relation of the different sciences to the goal to be achieved. According to him, knowledge is search for the truth leading to righteousness and saving from misguidance *(Munqidh min al-Dalal)*. Ghazali stood for teacher's kindness to the pupils as if they were his own children. In the treatise *al-Adab fi al-Din*, he emphasised importance of the teacher's personal behaviour. 'For, young pupils' eyes behold his acts and listen to what he says; they dislike what he dislikes, and like what he likes'. More than erudition, the quality of student behaviour is important to which the teacher should give due attention *(Ihya)*.[3]

Professional Education

A hundred years later, great advance was made in professional education particularly in Egypt and in Transoxiana in the Bukhara -Samarqand region.

Ibn Juma'ah (Badr al-Din Muhammad,

639-733 A.D.), was the most eminent educator of Egypt who wrote on professional education'. He studied in Damascus, served as Professor there, and was appointed Judge in Jerusalam and then Chief Justice in Damascus and Cairo. In 672-73, he wrote his important work on professional education entitling it *Tazkirat al-Sam'i wa al-Mutakallim fi Adab al-'Alim wa al-Muta'allim* (The Dialogue of Listner and Speaker on Etiquette of the Learned and the Learner). The book is divided into five chapters and Ibn Juma'ah emphasises and explains the three main aspects of the educative process, viz. *Ta'lim* (imparting of knowledge), *Tarbiya* (student guidance) and *Ta'dib* (student discipline and self direction). In particular, he underlines the role of *Tarbiya* in pupil's progress and self development. Under Chapter - III, he has dealt at length with the purpose and process of *Tarabiya* which, in his detailed exposition, stands equated with the very process of educating and motivating the student for self development. According to him, it is the teacher's positive approach, effort and action which, in a variety of ways promote student's healthy growth and development.[4]

Professional education received attention earlier in Transoxiana. Like the great Maliki jurist Sahnun in Spain, the renowned Hanafi jurist Burhan al-Din Marghinani (of Marghinan/now Marghilan, who died in 593/1197) had authored the standard juridical work HIDAYA and also influenced a large circle of pupils with his educational ideas.

Of them was Burhanuddin al-Zarnuji a great teacher and jurist in his own right. He belonged to the town of Zarnuj near Bukhara. In 1203 A.D., he authored the important treatise *Ta'lim al-Muta'a'llim: Tariq al-Ta'allum* (Instruction of the Learner: The Method of Learning). This work represents a landmark in the history of pedagogy up to the turn of the 12th century A.D.. As a work of merit in the field of professional education, it was studied as a text book for four centuries in the Middle East and in Central and South Asia. During the 10th century A.H. (16th A.D.), three commentaries were written on it.[5]

Referring to the early sources, Zarnuji discussed the theory and practice of two schools of thought, the Hanafi and the Shaf'i, on different aspects of education. With a view to training the intellect, the Hanafis laid emphasis on pupil -teacher discussion *(munazira)* and deliberation *(mutariha)*, while the Shaf'is adopted the principle of comradeship/group work *(murafiqa)* and encouraged pupils to review and revise lessons together. The motto in the Hanafi school was 'concentrate and understand'! According to them, 'to remember two letters is better than to hear a good deal'. Thus, it was quality and not quantity that counted with the Hanafis.[6]

Zarnuji was the first in history who differentiated between 'Knowledge' and 'Education'. According to him, 'knowledge' *('Ilm)* is a quality which illumines the mind while

'education' *(fiqh)* provides insight into the secrets of learning and methods of treatment. He uses the term *'Ilm* for knowledge and *fiqh* for education and self realization (following Imam Abu Hanifa's view: *al-Fiqh ma'rafat al-nafs, ma laha wa ma alayha).* Zarnuji makes an abstract distinction between 'the sum total knowledge' as a source of general guidance, and 'education' as a functional science and profession'.[7]

Zarnuji has underlined the concept of 'whole education' of the learner rather than his mere academic attainment. He recognizes and extols moral purpose in learning. The role of effort, aspiration, pursuit and persistence in student achievement is stressed.

Zarnuji's work is important for its contribution from the point of instruction, psychology, teaching-learning process, subject matter, the purpose and procedure of study 'including the psychological functions involved, and finally the dynamic and social aspects of learning'. According to Zarnuji, 'Learning cannot be acquired only by mechanical aids and rules and regulations external to the drive, aspirations and interest of the learner'. He stressed continued uninterrupted devotion to seeking knowledge throughout one's life, thus signifying that the process of learning was continuous and life long and co-terminus with spell of life. 'An individual seeking to attain knowledge was to do so from the cradle to the grave. There was to be no point at which adulthood was reached and the student

stopped learning and discussing intellectual problems. . . There was to be no old age retirement for the scholars'.[8]

REFERENCES

1. Jahiz: 'al-Risalah fi al-Mu'allimin' (The Treatise on Teachers'), Mss. in Br. Museum, No. Or 1338. Also the book 'al-Bayan wa al-Tabiyin', ed. Al-Sandusi, 1932, Vol.III, p.222.

2. *Kitab al-Ilm* ('Book of Knowledge') is the 1st of the ten 'books' of the 'First Quarter of Ihya' which is captioned *Ibadat* (Worship).

3. Loz. cit.

4. Ibn Juma'ah: *Tadhkirat al-Sami' wa al-Mutakallim'*, Hyderabad Deccan, 1353, A.H., pp.47-67.

5. Popularity of this work in educational circles is attested by the fact that not only has it survived in a large number of manuscripts but also it has been printed again and again (in Istanbul, Cairo, Bombay, etc.). In Europe, it was translated into Latin, and also the text was printed in Leipzing in 1838. English translation was published in New York in 1947.

6. Cf. Khan, Mohammad Abdul Muid: "The Muslim Theories of Education During the Middle Ages", Quarterly Islamic Culture, XVIII (1944), pp.432-433.

7. As observed by Grunebaum and Abel in their Eng. tr. (introduction, pp.3, 7, 10) of Al-Zarnuji's TA'LIM entitled Instruction of the Student: The Method of Learning', King's Crown Press, New York, 1947.

8. Khan, M. Abdul Muid, op.cit., p.421.

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APPENDIX - V

EDUCATION IN THE INDO-MUSLIM SOCIETY

Extension of education with the objective of universal literacy became a distinct feature of the Muslim society which, in the South-Asian Sub-continent, was established first in Sindh in the 8th century A.D. Sindh was conquered by Muhammad b. al-Qasim al-Thaqafi in 711 A.D., and the administrative boundaries of the Al-SIND Province of the Caliphate were extended during the 8th/9th centuries to include most of the present territories of Pakistan plus the Indian territories to the east and south of Sindh.

THE FIRST PHASE: AL-SIND

The educational institutions and procedures which had developed during the first century of Islam were adopted and continued in Sindh. The tradition of elementary education - consisting of reading, writing, instruction in faith and personal guidance of the learner - was institutionalized through the *maktab* school. In the higher scholarly circles and institutions progress was made, at the initial stage, in the direction of language learning, because the Arab Muslims who had settled down in Sindh permanently, felt the need of knowing the local languages, Sindhi in the first instance. Learning of native languages was also motivated by administrative and diplomatic needs and the Umayyid Governor in Sindh, Junayd b Abd al-Rahman al-Murri (724-729 A.D.), appointed

Bukair b. Mahan, an accomplished linguist from Kufa, as his official translator. Bukair was highly paid for his specialized knowledge of the local languages and he made a fortune out of his services in Sindh.[1]

The new capital city of Mansurah which was founded during 730-734 A.D.,[2] soon became a centre of higher learning and research. It was here that Sanskrit works were studied and translated some three decades before the founding of Baghdad in 762 A.D. The two important astronomical works of Brahmagupta, the renowned astronomer of Bhilmal (in the neighbouring Gurjara country to the S.E. of Sindh, who died in the last quarter of the 7th century), Viz. *Karana Khanda-Khadyaka* and *Brahama Sphute Sidhanta,* were the first to be translated into Arabic, most probably by Ibrahim b. Habib al-Fazari and his Sindhian associates. The former translated in 117 A.H. corresponding to the year 109 of the Sindhian era' (735 A.D.), became known as *Alarkand,* and the latter translated thereafter during 735-754 A.D., came to be known as *Sindhind.*[3]

Mathematics, Pharmacology and Medicine were among the other subjects studied at the Mansurah institutions, and both the Arab and the local scholars participated in these studies.[4] Pharmacology remained a popular subject of study up to the end of the 4th/10th century when Bishr b. Abd al-Wahhab al-Fazari, on the basis of his studies in Sindh, incorporated the Sindhian and the Indian

names of a number of herbs and drugs in his book *Tafasir al-Adviyyah*.[5]

Study of History received attention, and the account of Muhammad b. al-Qasim's campaign and conquest of Sindh was carefully recorded and preserved. Also inquiries were extended into the history of pre-Islamic period and a fairly detailed account of the previous two dynasties of Sindh was recorded. These are the earliest historical records of any part of the South-Asian sub-continent which have survived to this day.[6] The early history of Islam also came under study at Debal where Abu Ja'far al-Daibuli became the first to compile the letters of the Holy Prophet in his work entitled *Makatib al-Mursalin*.[7]

Both Mansurah and the port city of Debal developed institutions of higher learning imparting inquiry-based broad general education along with Religious studies. In a distant land like Sindh, it was but natural that the new Sindho-Muslim community remained concerned with the original sources of Islamic law. Besides, study of the Quran and Hadith became the core of 'Islamic learning'. The Holy Book came to be translated into local languages in the 3rd century A.H., when one translation was also made at the request of the King of Kashmir.[8]

Abu Ja'far al-Sindi and other scholars from Sindh had specialized in Hadith and wrote standard works on the subject.[9] The Chief Justice of Mansurah, Abu al-Abbas Ahmad b. Muhammad

b. Salih al-Tamimi in the 4th century A.H. and later, Imad al-Din Husain Ibn Shaibah al-Sindi, became known for their independent views on Fiqh. Abu al-Abbas belonged to the city of Mansurah, as recorded by al-Sam'ani.[10] When Bashshari al-Maqdisi (the author of *Ahsan al-Taqasim*) met him in Mansurah in 357 A.H.' Abu al-Abbas was the Imam of the Dawudiyyah/ Zahiriyyah school of Fiqh and an author of standard works. According to Bashshari, the study of Hadith was then popular in Sindh.[11] Al-Nadim (in *Kitab al-Fihrist*) confirmed it later that Dawudi Fiqh flourished in Mansurah, and that Abu al-Abbas was an authority on the subject and had authored voluminous works of great merit such as *Kitab al-Misbah al-Kabir*, *Kitab al-Hadi*, and *Kitab al-Nayyir*.[12]

The Dawudiyyah School was founded by Abu Sulaiman Dawud b. Khalaf of Isfahan (d. 270 H./884) who had held that the obvious literal meaning of the Quran and the Hadith, instead of *Qiyas* (reasoning by analogy), is to be followed for formulating the laws of Shariah and that the principle of *Ijma'* is to be restricted to the consensus of the Prophet's companions only. In the lands far distant from Arabia, this view was dictated by reason of security and authenticity - to preserve, for correct guidance of the Muslim community, the principles and practices exactly as they were underlined in the Quran and the Hadith. The study of the Zahiriyyah School of Jurisprudence spread from the educational institutions of Sindh

to those of the northern province of Multan and further on to the regions of Hind which were later conquered by Sultan Mahmud of Ghazna in the early 11th century. The near contemporary scholar of Spain, Ibn Hazm (d.456 H./1064), had observed that the vast territories in Al-Hind, adjacent to Al-Sind, conquered by Sultan Mahmud (d.1030 A.D.) "are now inhabited by Muslims, and the study of the Quran and Hadith flourishes and the 'Zahiriyyah Madhhab' (school) is predominant there".[13]

For want of adequate record, it is not clear how far studies in Science (Ulum) advanced after the initial stage of research which had centered on translation and edition of Sanskrit works. The circumstantial evidence leads to the conclusion that Astronomy, Mathematics, Medicine and other subjects remained under study down to the 5th/11th century. The skilled workers, engineers and technicians, who had accompanied Muhammad b. al-Qasim (711 A.D.) had later settled down in Sindh.[14] His victories in Sindh were mainly due to the use of superior technology, viz. the ability to employ the *manjaniq* (catapult) and to construct quickly a boat bridge on the Indus during the flood season.[15] Later on, founding of the new capital city of Mansurah (112-116 A.H.) and expansion of commercial highways and agriculture, indicate the development of technical skills which go with town planning, construction of roads and bridges, and agricultural technology. During the Caliphate of al-Mu'tasim (833-843 A.D.), 'Imran b. Musa al-Barmaki, the Governor of Sindh,

constructed an irrigation dam in the territory of the Meds, known as 'Sakr al-Mayd' (The Dam of the Med).[16] The present town name 'Sukkur' is probably a reminiscent of the early historical name 'Sakr' (dam). This would indicate that the dam was built on the section of the Indus near Sukkur where the modern Barrage was completed in 1932.

Progress is Professional Education

The process of education in the Sindhian -Muslim society, as elsewhere in the Islamic world, during the first four centuries had generated an abiding interest in *ta'lim* and *tahqiq*, education and research. Organized education based on the universal elementary school (MAKTAB) and higher institutions (MADRASA) continued to progress in Sindh, and by the 10th/16th century education was wide spread to the extent that professional performance of teachers and effective learning by pupils came under scrutiny.

Makhdum Ja'far Bubakani,[17] a scholarly jurist and son of a great teacher, who had taken to the teaching profession and was actively engaged in teaching during the years 1542-1551 A.D., saw the need for professional guidance both to students and teachers and wrote a comprehensive work on 'Method of Education' *(Nahj al-Ta'llum)*. This was the first work in professional education in South Asia written as early as the mid-sixteenth century A.D. Subsequently, for wider circulation and better comprehension, the author made a digest of it, *Hasil al-Nahj*, which he finalized in

the month of Safar 976 A.H. (August, 1568):

> After writing the book *Nahj al-Ta'allum* on method of education, I have again prepared a summary of its contents separately and entitled it *Hasil al-Nahj*, so that every beginner who acquaints himself with this 'Digest', gains a complete insight into the process of education. Anyone who needs to know the details and the basis of arguments, should refer to the original *Nahj al-Ta'allum*.

It is this DIGEST which has survived.[18] The nineteen chapters of the original 'Method of Education' are summarized as nineteen sections in the DIGEST. A comparison with the contents of *Zarnuji's* work[19] shows concurrence of views with a common perspective of the importance of knowledge and education under Islam. Makhdum Ja'far does not mention Zarnuji and, most probably, he wrote independently.

Makhdum Ja'far expressed advanced ideas on teaching-learning process and the etiquette of pupil-teacher relationship. These may be briefly outlined as under.

He stressed the importance of 'Knowledge' (Section-1) but, for purpose of education, differentiated the all-inclusive concept of 'Knowledge' into knowledge of *Fiqh*, knowledge

of *Shara'* and knowledge in general (Section-2). Under sections 3 and 4, he projected the design of a model curriculum.

He categorised the study areas as (i) Religious Sciences, (ii) Polite Literature, and (iii) Physics and Philosophy (Section-3). This meant that 'Religious Sciences' were to be one of the components, and beside 'Religious sciences' there were the other subjects to be studied. 'Physics and Philosophy' were sub-divided into Practical and Theoretical: 'Practical' included Political Science *(Tadbir al-Mudn)*, Economics *(Tadbir al-Manzil)* and Ethics *(Ilm al-Akhlaq* or *Tasawwaf)*. 'Theoretical' included (i) Natural Sciences *(Tabi'i)* including the study of "Matter and its changing conditions, i.e. when it is at rest and in motion", Medicine, Anatomy, Chemistry etc.; (ii) Computational Sciences *(Riyazi)*, including Geometry, Astronomy, Algebra, Music, Perpectives *('Ilm al-Manazir)*, Mechanics *('Ilm Jarr-i-'athqal)*, Moving Spheres *('Ukar Mutaharraka)* : (iv) Metaphysics *(Ilahi)*.

He suggested a differentiated curriculum providing for individual choice, consisting of Compulsory, Optional, Additional or Preferable, and Voluntry subjects. Under 'Religious Studies', he included the knowledge of God and His Unity, the basic principles of Islam, and psychology of human feelings/emotions and human conduct *(ma'rafat-i ahwal-i qalb wa akhlaq-i hamidah wa dhamimah)*. Under other study

areas he included, among others, Medicine, Anatomy, Hygiene necessary for maintaining health, Mathematics, Study of Space and Time, and Observation of Skies, History etc. He explained that in individual choice, priority should be given in accordance with the need, interest and ability of the learner.

Makhdum Ja'far made a distinctive contribution in the area of Pedagogy when he expressed the following views:

> As regards the methodology, the beginning in each course should be made with smaller and basic treatises followed by more comprehensive works (Section-5).
>
> An organized, balanced and definite programme of studies should be undertaken. 'The entire lifetime should not be spent in studying different problems from different fields of knowledge' (Section-6).
>
> Consultations and sound judgement are necessary for the choice of a field of study. The teacher should recommend the choice. 'But the teacher should not merely point out what should be studied; his recommendation should be for the field in which the student shows a marked ability, which is not difficult for him to follow, and in which he doest not

> become disinterested'.
>
> He stressed the importance of effort and attention. "One must know that knowledge cannot be acquired without effort . . . The student can achieve his objective in proportion to his *himmat* (will and effort) (Section-8)".
>
> "The place of study should be clean and sweet - smelling so that the king of the light of knowledge may enter it". In a dark place, there is usually less clear thinking and comfort. The place should be free from all odour. Preferably, the (educational) town should be located in a temperate climate, neither too cold nor too hot (Section-10).
>
> Under Section-11, intellectual, physical, social and spiritual factors are underlined for achieving success in educational programme. "The student should ask questions even about what he knows, and should not be self complimentary".
>
> Section-13 captioned 'Etiquette of Pupil -Teacher Relationship' is important in so far as it reflectls advanced ideas on the subject. It starts with emphasis that "the etiquette of pupil-teacher relationship is indispensible". "What is incumbent on both in teaching and learning, is the sincerity of purpose".

The pupil and teacher should make it a habit to be of charming manners. They should be well-dressed at the time of study.

The teacher should be just and should always uphold truth.

The teacher should not lecture in a way that the student does not understand. In explanation, he should adopt a method whereby the purpose can be easily understood.

The place of study should be spacious enough so that all those who are sitting could be seen and there is no congestion. The teacher should explain in detail the view-points of the different Schools of Law. He should organize his arguments, beginning with those which are easier to comprehend and then those which are more weighty. The teacher should not introduce the student to a book or subject of study which is above his maturity level, but to that which he comprehends easily and is naturally inclined to.

The teacher should give the student the guidance that is beneficial to him in the progress of study as well as faith. He should not be after increasing the number of his students. He should first

test the (new) student whether he is serious to pursue his studies or not; in case he finds him serious and eager, he should admit him and give him the best guidance. He should not mind the student frequently visiting the other teachers. He should not profess his own superiority or equality to others, in scholarship or experience.

In case the student happens to commit some errors, the teacher should pass over them; he should not hold him to account for every genuine mistake or slip of memory. However, if the teacher finds that the student does not give it up, he should first bring it to his attention by throwing a hint. The hint is enough if it works; in case it does not, then the teacher should explain to him gently. Thereafter, he should admonish him firmly. But if the student gives a valid reason (for his shortcomings), the teacher should accept it.

The teacher should cover the subject matter to the extent that the student is able to assimilate; he should not exceed the ability level of the student.

The teacher should hold a test of the student's ability and interest in his study.

In case the teacher is asked a question

about a subject he does not know, he should say 'God knows it better, I do not know'. If he has information that some one else knows it, he should inform (the student) that so and so knows this. He may do this preferably before such a question is raised by the student who may or may not know about it. In case the teacher is asked who is the greatest scholar in this country or in the world, he should not say 'I am the one' even though he may excel all. He should positively forbid the student from placing him above the present or the past scholars.

The teacher should not require that the students should revere him and that they should stand up when he comes (to the class). He should not place them under obligation for being their teacher; rather he should thank God that through them he propagates knowledge and also earns his remuneration.

The teacher should prefer the students to be engaged in useful activity whenever an occasion arises, instead of being busy with teaching and instruction only, because the main objective of knowledge is righteous action.

THE SECOND PHASE: AL-HIND

The conquests of Sultan Mahmud of

Ghazna initiated developments in the second phase of the Muslim society in Al-Hind. The first phase in Al-Sind, during the 8th-10th centuries, had Arab influence as its basic component and was essentially Arab-Sindhian in character. The second phase commencing from the 11th century A.D. had Turkish-Iranian influences on Indian Muslim population, and it was Indo-Muslim in character. The educational institutions during the second phase were patterned mainly after those of Khurasan, Iran and Transoxiana which had developed under Samanid, Saljuq, Ghaznavid, and Ghurid eras. Persian, instead of Arabic of the Sindho-Muslim period, became the State language and also the medium of instruction.

It was a long period of educational activity (11th-18th century) over vast regions covering practically the whole of the subcontinent. Unlike 'Al-Sind' where most of the population had embraced Islam, in 'Al-Hind' the Muslim and the Hindu communities lived side by side, each maintaining its own educational institutions. Gradually, with the extension of the Indo-Muslim system, the elementary school *(Maktab)* with its emphasis on reading, writing, arithmetic, general education and personal guidance of the pupil, became the common public school where children of both the communities could study together. At higher level, Persian Language and Literature, Philosophy, Poetry, Secretorial Writing (Insha') and Tibb (Medicine) became the common subjects of study for all.

As already observed, in the mid-sixteenth century Makhdum Ja'far Bubakani in his *Nahj al-Ta'allum* had highlighted the expanding scope of 'Knowledge' thus indicating the need for a more practical and broad based curriculum including physical and natural sciences. This advanced view of curriculum with advanced ideas on Pedagogy had emerged within the educational system of Sindh three decades before Sindh became a part of the Mughal Empire in 1599. No record is available of any change that followed Ja'far Bubakani's enunciation, but his advanced views are likely to have influenced educational thought subsequently. Thus, when a new Educational Policy was later announced in the reign of Emperor Akbar (1556-1605), a more practical approach was adopted in formulating the curriculum. Under this Policy it was required that, among others:

> Every boy ought to read books on morals, arithmetic, the notation particular to arithmetic, agriculture, mensurational geometry, astronomy, physiognomy, household matters, the rules of government, medicine, logic, the *tabi'i riyazi* and *ilahi* sciences, and history, -- all of which may be gradually acquired. No one should be allowed to neglect those subjects which the present time requires.[20]

The main objective of the Policy was obviously to prepare the student for the more practical needs of life and living. As a result, the schools had shown progress, enrolment increased,

and the colleges became, according to Abu al-Fadl, 'the light and ornament of the empire', and though 'all civilized nations had schools for the education of youth, but Hindostan was particularly famous for its seminaries'.[21] It has been observed: "At its (education's) height, the Indian Muslim Universities were thronged by thousands of students and a professor had often hundreds of hearers".[22]

The advance was achieved mainly in vocational and technical sectors. Workmanship (Sana'at) qualifying for the industry (Sina'at) was motivated by economic advantages of ready employment and better remunerations, and was promoted by the guilds of artisans in their own workshops and further standardized during the period of apprenticeship in the State-owned or private Karkhanas (factories).[23] It was through private enterprise that considerable progress was made in vocational skills, engineering and technology. This is confirmed by achievements during the Mughal period in town planning, extension of highways, construction of bridges, creation of minarets and monumental buildings, advances in military technology, building of irrigation dams and canals, development of agricuture, and achievements in arts, crafts, music and architecture.

Within the domain of the higher Madrasa education, the component of 'Islamic Learning' was substantially strengthened. It became a distinct field of advanced study and specialization for Muslim scholars. Study of the Hanafite School of

Jurisprudence was advanced, and a considerable body of Fatawa literature was produced for application and administration of law. *Nahv, Tasawwuf, Mantiq, Kalam* and *Adab* were the other principal subjects of study. Beginning from the 9th/14th century, the study of 'Rational Sciences' *(al-Ulum al-'Aqliyyah)*, mainly Mantiq (Logic) and Hikmat (Philosophy) had become the dominent core of curriculum for higher education.[24]

In earlier times, the study of Hadith and Tafsir had remained an integral part of the higher curriculum. In the 7th/13th century, the great scholar/teacher Hasan b. Muhammad al-Saghani of Lahore (577-650/1181-1252) had made significent contribution to the study of Hadith by composing *Mashariq al-Anwar*. It was an important text in Hadith, and Saghani says he himself had taught it in Sind and Hind.*

*He composed this work for the Abbasid Khalifa al-Mustansar Bi'llah in 624/1227 when he was in Baghdad. It was thereafter during the years 625-650 A.H. that he taught this book in Sind and Hind. In his lexicographical work Al-UBAB (under the word 'Tauq') Saghani says he had stayed in Sindh for some years. My search over the years for a copy of Mashriq al-Anwar in the old Madaris of Sindh proved fruitful in 1984 when I discovered a manuscript of it in the ransacked library of Madrasa Usmaniya, Rajanpur, in District Ghotki in Sindh. A note on the front page written by the owner "Muhammad Ali b. Ibrahim al-Sindi" in the month of "Zi Hijjah 1195" reads: "I purchased this noble manuscript through the hand of brother-in-Allah al-Haj Muhammad b. Mubarak al-Sindi". The survival even of this one manuscript of Mashriq al-Anwar in a village Madrasa in Sindh confirms its having been taught and read in Sindh.

During the 10th century (16th/17th A.D.), with the advent of the Iranian scholars to the Mughal Courts - Shah Fathullah Shirazi and others, the curriculum component of Logic, Philosophy, Grammar and Kalam (Dialectic) received greater weightage. To further widen the orbit of 'general education', Shaykh Abdullah Tulumbi of Multan and Shaykh Azizullah of Delhi introduced the study of *Miftah al-'Ulum* of Sakkaki. Other scholars whose teachers had studied the works of Taftazani, Sayyid Sharif and Jami, introduced their texts in higher curriculum. In some regions - such as Delhi, Lahore, Multan, Sindh and Gujarat - where higher education had advanced, the local *'Ulama'* formulated their own 'Curriculum Schemes'(DARS) independently. Thus, *Dars-i-Siyalkoti, Dars Ulama'-i-Multan, Dars Ulama'-i-Bakhar* (Sindh), *Dars Ulama'i-Thatta* (Sindh) and *Dars Ulama'i-Nahrawala* (Anhalwer/Gujarat) gained prominence during the Mughal period. The study of Hadith continued to receive greater weightage in higher curriculum in Sindh and Gujarat, while curricula in Hind remained loaded with the component of Law (Fiqh), Jurispridence (Usul al-Fiqh), Grammar, Logic, Philosophy and Kalam (Dialectic).

In the beginning, original standard books were prescribed for the study of such subjects as Philosophy, Logic, Grammar and Dialectic. But as education became wide spread and students of

average ability took to higher education, 'Commentaries' (Shuruh) were written on the original texts to enable the students to comprehend the subject matter. In the Indo-Muslim institutions, comprehension of the original texts became difficult even through 'Commentaries', because of the language difficulty. Realising this, the eminent academician Abdul Hakim Siyalkoti (1560-1657 A.D.) undertook to simplify the curriculum in order to make it easy for the students to comprehend the subject and complete the course requirements in time. He did not compose or prescribe any new text book: he reduced the number of text books under each subject/course, and also set himself to the stupendous task of writing (marginal) Annotations' (Hashiya) on 'Commentaries' and even 'Annotations' on some previous 'Annotations'. For example:

Najmuddin Katibi Qazvini wrote the book *Hikmat al-'Ain* on Philosophy. Later on, Qutabuddin Razi wrote 'Commentary' (Sharah) on it. Study of this Commentary *(Sharh Hikmat al-'Ain')* was included in the higher Madrasa curriculum in the Indo-Muslim system in the 10th/17th century. To simpilify, Siyalkoti wrote 'Annotations (Hashiya) on the 'Commentary', and his Annotations then became the text for study.

Ibn Hajib (Shaykh Jamaluddin Abu Amr Uthman) wrote a short treatise *Kafiya'*

on *Nahv* (Grammar) which was introduced as a text book in the Indo -Muslim system by about the 8th century A.H. Thereafter, among others, Jami wrote 'Commentary' (Sharah) on it entitled *al-Fawa'id al-Dia'iyah* which became popularly known as 'Sharah-i-Jami'. His student Abdul Ghafur then wrote 'Annotation' (Hashiya) on it. Both Sharah-i-Jami and Abdul Ghafur's *Hashiya* were introduced as text books in the Indo -Muslim system. Siyalkoti first completed Abdul Ghafur's incomplete *Hashiya*, and then wrote his own *Hashiya* (on Abdul Ghafur's *Hashiya)* which was studied as text book.

The study and completion of the prescribed courses based on Siyalkoti's 'Annotations' as texts, became known as 'Siyalkoti's Curriculum' *(Dars-i-Siyalkoti)*. It came to be widely used in the Punjab and also in some institutions in northern Sindh.[25]

A century later, Shah Waliullah (1703-1762 A.D.), a distinguished social and educational philosopher, expressed advanced ideas on education transcending the mere study of the prescribed texts, though his own education was based on the curriculum loaded with the prescribed text books (which he has named). He took a much broader view of education as an agency of change

and progress. According to him, individually the children differ in their abilities and capabilities and hence teachers as well as parents should devise methods so that the inherent potential of the child is fully developed. "It is essential to take appropriate steps for his growth and development". [26] He emphasized that the teachers should be professionally efficient and, besides, they should have sound social intelligence and deep social insight in order to be able to give the right kind of leadership.[27]

According to Walliullah, the agencies of education are three-fold: (i) environmental, circumstantial, society and family; (ii) the individual teachers; and (iii) the State departments of education.[28] Efforts of these three agencies should enable individual pupils to develop their abilities naturally and without distortion. That is, the child should grow up as successful member of the society; should be capable of, and conscientious in, his work for improvement of the society so that it should progress to the higher levels of evolution; and he should develop spiritually and acquire a consciousness of God and of the life hereafter.[29]

The simplified and functional curriculum of Siyalkoti was perhaps seen as diluting the standard of scholarship,[30] and fresh formulations of higher curriculum were made by some eminent scholars in Hind. Shah Walliullah (d.1174), who had visualised the high role of education in human society, brought about curriculum reform setting high standards of achievement in his

Madrasa in Delhi. Elsewhere other educators made their own adjustments. Among them were Muhibullah Behari (d.1119 A.H.), Jiwan (d.1130 A.H.), Abdul Jalil Bilgrami (d.1116 A.H.), and Nizamuddin Sihalavi (1884-1161 A.H.) whose curriculum reform became known as *Dars-i-Nizami*. For its reputation for high standards, it was more widely used almost all over the subcontinent. The books were carefully selected as being of the highest standard on each subject. The intellectual component of Logic, Philosophy, Grammar, Dialectic was much more strengthened. The works of some eminent Indo-Muslim scholars were also included as texts, e.g. *Sullum al-'Ulum* of Muhibullah, *Nur al-Anwar* of Mulla Jiwan. Students' intellectual advancement and their ability to undertake further independent studies was the main goal of this curriculum.

With the eclipse of the Mughal empire and foreign domination by the British Colonial Power, the country's own institutions declined. The Indo-Muslim education gradually became circumscribed in its objectives: *taqlid* (continuing as before) instead of *tahqiq* (new direction) became the rule. *Dars-i-Nizami* and other curriculum reforms elsewhere were still within the traditional pattern, and confined 'Education' to the concept of 'Religious Studies'. Earlier in the 16th century, two major curriculum formulations had emerged which underlined an all-inclusive role of Education, viz. to pursue knowledge in all its branches, with differing emphasis, but without any

compartmentalisation of 'Religious Studies'. Those, reforms however, were short lived. The growing foreign influence and the gradual occupation of the country by the British during the 17th/18th century curtailed the growth and development of indigenous institutions including education.

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1. Tabari, *History* (ed. De Goeje, II/1467); *al-Akhbar al-Tiwal* (Cairo, 1960), p.333; Ibn Khaldun, *History* (Bulaq), III/101.

2. The city was founded during the Caliphate of Hisham and under the Governorship of Al-Hakam b. 'Awanah al-Kalbi (112-124 A.H./730-742), by Commander 'Amr (the son of the late Muhammad b. al-Qasim who had conquered Sindh) to commemorate the fresh victories achieved in Hind (al-Baladhuri *Futuh al-Bûldan*, ed. De Goeje, p.444). A copper coin struck in Mansurah in the year 116 H./734-35, shows that the city had then become a mint centre. (For the coin preserved in the Br. Museum, see John Walker: A Catalogue of the Arab Byzantine and Post Reform Umaiyad Coins, Vol.II, 1956, No.927, p.281). The imposing ruins of this huge city of baked bricks still stand prominent 45 miles N.E. of the Hyderabad City.

3. For a detailed discussion, vide *'Ghurrat al-Zijat* or *Karana Tilaka'* of Al-Beruni (ed. N.A. Baloch, published by the Institute of Sindhology, University of Sindh, Pakistan, 1973, Introduction pp.19-23).

4. During the Abbasid period, Mansurah continued to serve as a provincial field centre for research. This may be inferred from the delegations from Sind visiting Baghdad (Ibid, Introduction pp.49-50, after 'Alberuni's India').

5. Bishr al-Fazari was probably a scholar of Baghdad contemporary with the Samanid period. His *Tafasir al-Adviyyah* is frequently quoted by Beruni in his Kitab *al-Saidanah* (Mss. in the Qushun lu Oglu Collection, No. 149, Public Library Bursa, Turkey; also published by the Hamdard National Foundation, Pakistan, Karachi, 1973).

6. The detailed records in Arabic carefully preserved by a Thaqafite family of the Qadis of Aror in Sindh were translated into Persian in 613 H/1216 by Ali Kufi and entitled as *Fathnamah-i-Sind*, which later came to be known as *Chachanama* after Chacha, the Brahman ruler whose exploits dominate the introductory part. (See *Fathnamah-i-Sind'* alias *Chachanamah*, (ed. N.A. Baloch, Islamic University, Islamabad, 1403/1983, Introduction).

7. Abu Ja'far al-Daibuli was an author different from Abu Ja'far al-Sindi. His *Makatib al-Mursalin*, published by the Sindhi Adabi Board, Hyderabad, Sindh, Pakistan.

8. According to the recorded report, the translation was made in 270 H./883 or soon after. See Buzurg b. Shahryar, *Aja'ib al-Hind*, Leiden ed. p.44. For details, see: Baloch, N.A.: 'The First Translation of Holy Quran in the Sind-Hind Subcontinent', in 'Lands of Pakistan' (Chapter XIII), Islamabad, 1998.

9. Al-Dhahbi *(Mizan al-I'atadal)* quoting al-Tirmidhi says that according to Imam Ismail al-Bukhari, Amr b. Malik al-Rasibi was a *kadhdhab* because he had the book Hadith of Abu Ja'far al-Sindi with him into which he made interpolations. Al-Nadim (al-Fihrist), al-Sam'ani (al-Ansab), Yaqut *(M. al-Buldan)*, Ibn Hajar ('Isabah), al-Dhahbi *(Tadhkirah and Mizan)* and others have mentioned a number of scholars from Sindh, who flourished during 3rd-5th century A.H.

10. 'Kitab al-Ansab', Gibb Memorial Series, London.

11. Al-Maqdisi: Ahsan al-Taqasim fi Ma'rafat al-Aqalim, Brill/Leiden, p.478.

12. Al-Nadim: K. al-Fihrist (Ed. Flugul), Discourse VI, Subject heading 4.

13. Ibn Hazm: Jawami'a al-Sirat etc., Dar al-Ma'arif, Cairo, p.350.

14. Under an order issued by Caliph Suleman, they were forbidden to return and were asked to till land and settle down permanently. (Cf. Tabari, *History*, ed. De Goeje, Vol.II, p.1275).

15. Khuraim b. 'Amr and Ibn Mughirah who were in command of the naval unit were appointed by Hajjaj himself. Ja'vanah b. 'Aqbah al-Sullami al-Manjaniqi was the expert in the Catapult Technology. (Fathnamah-i-Sind alias Chachnama, op.cit., pp.71-75, 106 & 152-153).

16. al-Baladhuri: 'Futuh al-Buladan', De Goeje's edition, Brill, 1866, p.445.

17. He belonged to the town of Bubak (in Dadu District, Sindh) and hence 'Babakani'. He studied under his father, Makhdum Abdul Karim (d.949 A.H.) who was a renowned teacher of his times.

18. The manuscript of Hasil al-Nahj (discovered and edited by N.A.Baloch) was published from University of Sindh, Hyderabad, in 1969.

19. Vide Appendix-IV.

20. Section 25 of the Codex of Akbar (Ain 25 of Ain-e-Akbari) Balochman's English Translation, II/278-79.

21. Abul Fadl quoted by Jaffar, S.M.: Education in Muslim India, Peshawar 1936, p.76,pp.87-88.

22. Law, N.N.: Promotion of Learning in India During Mohammedan Rule, London, 1916, pp.104-5.

23. According to the contemporary historian Shams-i-Siraj Afif, during the reign of Feroze Shah Tughlaq (1351-1388 A.D.), some 12000 recruits were placed under the tradesmen who taught them mechanical arts. Thirtysix *Karkhanas* were maintained at an annual cost of several lakhs of rupees; each was in the charge of a *Khan* or *Malik* who were all under the General Superintendent through whom royal orders were executed. According to the historian Frishta, Sultan Mahmud Khalji of Malwa (1436-1469 A.D.) organized a separate department for technical instruction of women in velvet weaving, sewing and needle work and shoe making. By the end of the 16th century during the reign of Akbar, the system of workshops had been considerably extended and, according to Abu al-Fadl, more than a hundred of official centres and workshops, each resembling a township or rather a small State, had been organized. (Cf. Sufi, G.M.D.: Al-Minhaj, Lahore, 1941, pp.46-47 & 86-88).

23. Cf. al-Hasani Abd al-Hayyi: *al-Thaqfat al-Islamiyah fi al-Hind*, Damascus, 1377/1958 (Introduction pp.11-15).

25. 'Dars-i-Siyalkoti' as it is now followed at the Therhi Madrasa (District Khairpur) and some other institutions in northern Sindh require eleven subjects to be completed: Farsi (Language), Sarf, Nahv, Fiqh, Usul Fiqh, Hadith (with more books in Hadith and less in Fiqh), Adab, Aqa'id, Mantiq and Tarikh (which is generally omitted).

26. Shah Waliullah: Al-Budur al-Bazigha, Arabic text, Bijnaur, India, 1354 H., p.64.

27. Ibid., p.81

28. Ibid., pp.72-73.

29. Shah Waliullah: Hujjatullah al-Baligha, Arabic text, Cairo, 1352 H. cf., pp.12, 17, 28, 30, 49, 52; al-Budur al-Bazigha, (abwab al-irtefaqat), pp.18-20, 27-35.

30. Mulla Abd al-Razzaq Banday Kashmiri and Mulla Abu al-Hasan alias Shaham Kashmiri both wrote refutation of Siyalkoti's *Hawashi* (Annotations).

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